

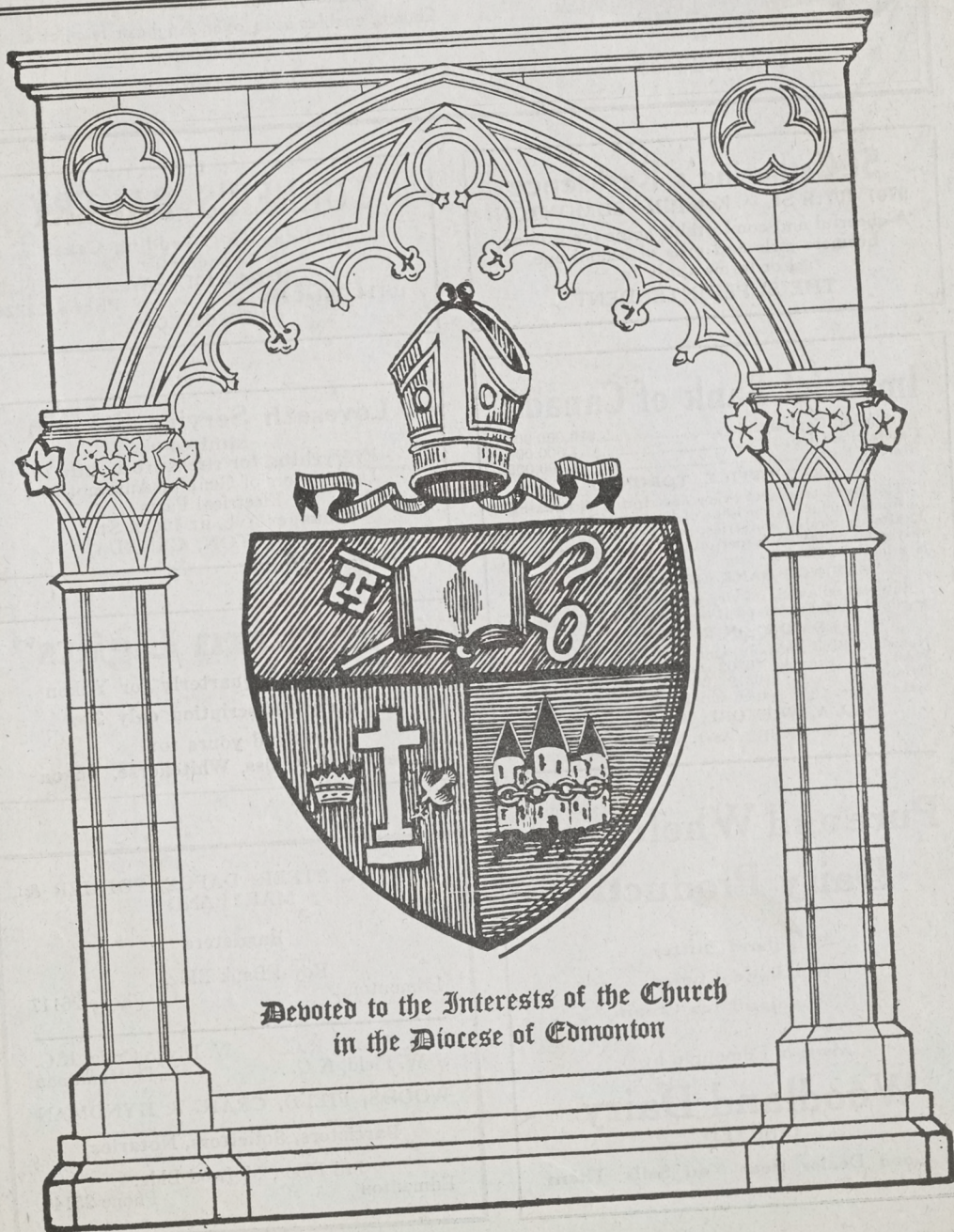
The Church Messenger

DIOCESE OF EDMONTON

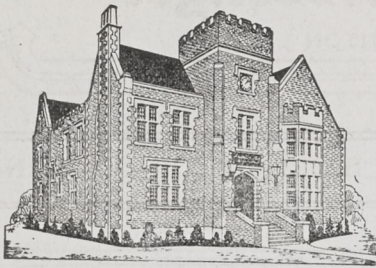
VOL. VII.

EDMONTON, MARCH, 1939

No. 107



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Editorial

THE SILVER JUBILEE

IN the third week of the month of April the Church throughout the Diocese of Edmonton will celebrate the 25th Anniversary of the founding of the Diocese. Plans are being laid for a special service of Thanksgiving in All Saints' Cathedral and for a continuation of that service in all parishes on the following Sunday. The occasion will also be marked by the issue of a special number of the Diocesan Annual Magazine in which will be incorporated a fitting record of the achievements during the past quarter of a century. The "Canadian Churchman" has kindly promised to publish a special Edmonton issue on May 1st. Arrangements are also being made for a Conference of the Clergy, and a banquet for Clergy and Laity during Jubilee Week.

The hearts of all faithful churchpeople must surely be filled with humble thanksgiving to God for the ways by which He has led us during the past. Ever since the Diocese was formed, difficulty after difficulty has been encountered, and yet when we look back we see them overcome by the power of the Spirit working through a faithful laity and a devoted clergy. First the War, then a breakdown of a shaky economic structure; after that, drought. When we look to the Rock whence we are hewn we see certain foundation stones have been quarried in those arduous years from that Rock—stones of sacrifice, and courage, and love; of faith, and hope, and of determination to go forward in confidence.

These foundation stones have been well and truly laid and if there still remains vision amongst us we shall use our Jubilee as a day of consecration and renewed dedication to the task to which we have put our hands. It must not be said that we are satisfied with the way in which we are building. There is danger that an unwieldy, top-heavy edifice may be erected on this sound foundation, and perhaps our greatest need today in the Diocese is to become sound workmen. There are tools we could use for the finishing which we are ignoring. There are methods we cling to which are out of date. There is material at hand of which we do not avail ourselves. There is an unwieldy system of ministrations which needs modification.

And what of the future? Think of the vision that insignificant little man, Canon Newton, had, when he stood in his bitter loneliness on the banks of the Saskatchewan some sixty years ago. A cold reception awaited him, a task beyond his strength lay before him, and yet, for the deep love he had for his Church and her Master he stayed until he was superseded by someone better able to carry on. Is not that the vision we need to recapture in our Diocesan life today? How shall we achieve a revival of the Church's brightness and a renewal of her unity if we forsake our posts and wander into other paths. The second great need of our Church and its people is a renewed sense of Church Consciousness and Church Responsibility. Our Church has not yet taken its rightful place in the affairs of this part of the Province. Neither will it do so until Anglicans become less casual and sit less loosely to their Church affiliation. The twenty-five thousand Anglicans in the Diocese of Edmonton, like the Israelites of old, must somehow or other be confronted afresh with the challenge: "Whosoever is fearful and afraid, let him return."

That is our task. That is the reason why on this auspicious occasion of the celebration of our Silver Jubilee there should run like a fire through the Diocese a flame of enthusiasm—like a spring tide a great wave of devotion and like the mighty rushing wind of Pentecost fill the Church of God with power to achieve.

The Page Pulpit

LENT AND HOW TO KEEP IT

"O Lord Who for our sakes didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy Godly motions in righteousness and true holiness, to Thy honour and glory. (Collect for first Sunday in Lent.)

The art of keeping Lent is part of the art of living. For the most part it is largely a lost art and the increasing number of patients in mental institutions is just one bitter piece of evidence that we are a long way from attaining the knowledge of how to live the abundant life promised by the Master of Living, Jesus Himself.

The Church's teaching about Lent is irreproachable. Inner poise can be obtained by outward control. The subduing of the flesh is the first step to the achievement of peace and power, the fruits of the spirit.

We commend to our readers the following practical article by the Rev. G. D. Rosenthal:

"Most of us prefer feasts to fasts, and we are apt perhaps to be a little impatient when Ash Wednesday comes with its call to penitence. Yet if we have any eye for the beauty of contrasts we shall appreciate the divine artistry that paints the Liturgical Year in ever-changing colours. A year of feasts would be as monotonous and uninteresting as a year of fasts. Without Lent and Passiontide Easter would be robbed of its glory.

Shadow and Sunshine

purple and cloth of gold, the violets of penitence and the lilies of the Resurrection combine to create that balanced symmetry which is so beautiful a feature of what St. Paul calls: "the proportion of the Faith."

A fast before Easter has been observed from very early times with the primary purpose of keeping fresh in the hearts of Christian people the sorrow which the disciples felt during the time when the Bridegroom was taken away from them. This sorrow had indeed been turned into joy by the Resurrection, yet nothing could erase from the mind of the Church the memory of those awful forty hours of desolation which followed the last sufferings of our Lord. This was the original idea of the Lenten fast, but it almost necessarily followed that sorrow concerning the death of Christ should be accompanied by sorrow concerning the cause of His death. Thus it was that the fast before Easter became a period specially devoted to

Repentance and Self-discipline

Owing to the literal way in which the early Church looked to the pattern of her Master, the length of the fast was fixed at forty days, because of His fast of forty days in the wilderness. These forty days were, however, reckoned differently in various parts of the Church, being distributed over nine, eight, or seven weeks (i.e., from Septuagesima, Sexagesima, or Quinquagesima), in accordance with local customs of omitting from the number of fasting days: Sundays, Sundays and Thursdays, or Sundays, Thursdays and Saturdays. The present note of observance has been universal in the West from the time of St. Gregory the Great,

who excluded Sundays only, and ordered that the fast should begin on the Wednesday before Quadragesima Sunday, instead of on the Monday following it, thus making up the number of days to forty.

The first day of Lent has acquired the name of Ash Wednesday from the ancient custom of

Blessing Ashes

from the palms distributed on the Palm Sunday of the previous year. The priest makes the sign of the Cross with them on the foreheads of the faithful, saying the while: "Remember, O man, that thou art dust, and unto dust shalt thou return."

The day before Lent begins is called Shrove Tuesday, from the ancient practice of going to confession (i.e., being shriven) on that day. This is an admirable custom we shall do well to follow, and it provides us with an excellent opportunity for making our Lent rule with the advice of our confessor. Our Lent rule should be concerned with the

Notable Christian Duties

of prayer, fasting, and almsgiving.

It is a good thing to make only one definite prayer rule so as not to overload ourselves with obligations. Examples of such a rule are an extra week-day communion; the reading of one of the Gospels; the making of the Stations of the Cross each Friday; the saying of one of the seven penitential Psalms (the 6th, 32nd, 38th, 51st, 102nd, 130th, and 143rd). With regard to almsgiving, the most sensible rule is to give in extra alms what we save by self-denial.

Fasting means abstaining from meat and eating less food than at other times. For people living an ordinary life in the world to observe Lent as the early Christians did, by eating only one meal a day, and that meatless and in the evening, would be quite impracticable. People have to work harder than in olden days, and in general eat much less. It is quite exceptional for our bishops to issue regulations for the Lenten fast as the Roman bishops do, and we are therefore in a different position with regard to it. The following suggestions may be of help in making a Lent fasting rule: (a) Abstain from meat on Wednesdays and Fridays. (b) Abstain from luxuries. (c) Eat less than at other times.

Moreover, we must remember that if we eat less and work more continuously than our forefathers, we have many more opportunities for amusement, and this suggests at once a very practical way of observing Lent. Theatres, the cinema, dancing—these are matters about which we can practise self-denial in Lent to our great spiritual advantage.

Finally, as a motto for Lent we cannot do better than take the words of St. Paul: "Let this mind be in you which was also in Christ Jesus (Phil. II, 5)." For this is the aim of Lent as, indeed, it is of the whole Christian life."

Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: Rev. G. P. Gower

Business Manager: D. W. F. Richardson.

Circulation Manager: Rev. C. Storey

Subscription Rate, 40c per year if delivered to the parish in which the subscriber lives. 50c per year if mailed direct to the subscriber from the office of publication. Advertising rates sent upon application to the Business Manager. All copy for this magazine should be in not later than 25th of month for publication in following month's issue.

The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

On the Editor's Table

THE MUSLIM IN CANADA

The erection of a Mosque in Edmonton calls to mind the visit of a prominent adherent of the Mohammedan faith, Sir Firozkhan Noon. In an article on his impressions of Canada he records one which makes good reading. "Canada is outstandingly loyal to the old traditions and her people honestly believe in spiritual values despite the obvious materialism of their civilization. I found it refreshing to find so many whose faith in a living God was so evident and any reference I made in my addresses to religion and the need for spiritual reconstruction was always received with evident gratification.

As evidence of this, and of the charm, tolerance and extraordinary friendliness of Canadians, may I here tell of a pleasant interlude while in the train en route from Montreal to Winnipeg, during which I met the Anglican Bishops of Algoma, Calgary and Victoria—charming men—who in turn invited me to attend Service in their respective cathedrals? I accepted the invitation for Victoria, and on arrival at the door was met, in the absence of the Bishop, by Dean Elliott, but recently arrived from England, who with great courtesy and dignity escorted me to the pew reserved for Government House. It must have seemed strange to the large congregation, I imagine, too see a Muslim participating in an Anglican Service. But I enjoyed it in this, the newest of Canada's cathedrals. I am grateful for the Bishop's invitation; that service will remain one of the happiest memories of my visit to Canada, a visit which has left many fine impressions on my mind.

POPE PIUS

Walter Lippman, who is more partial to an enlightened Humanism than he is to the absolute claims of the Christian Church gives what is probably the most impartial estimate of the late Pope's contribution to the welfare of the world that could be written.

"The pontificate of Pope Pius XI was one long protest against the denial that man is an inviolable soul with reasoning powers and not a thing. He protested in Russia, in Mexico, in Spain, in Germany, in Italy. What made this protest an influence was that it arose out of a clear understanding of that faith which is basic and universal, despite all differences, to Western civilization.

Thus he made it clear to discerning people that the essential issue is not between fascism and communism, not between authoritarianism and democracy, not between liberty and order, not between license and discipline but between the faith which affirms and the heresy which denies that men are inviolable, rational and free. Because he defined the real issue at the centre of the whole immense disorder, Pope Pius exercised a spiritual influence beyond that of any pope in modern times.

Though in many parts of the world his church is being persecuted, experience will prove, that under his guidance its foundations have become stronger and more nearly universal than they have been for several centuries. Not for many generations has the moral energy of his church been so abundant or its intellectual life so vigorous, so clarifying and so creative."

Such a tribute challenges every fair-minded thinking Christian.

MONTREAL'S FAREWELL

The Bishop of Montreal preached his farewell sermon to his clergy and people on January 29th. In the course of a vigorous yet deeply spiritual message he warned against the works of the flesh in the Church. Opposed to God, he says, they issue in factions which mar the unity of the Church. "If members of the great Christian communions were to live and act according to the spirit of Christ within their own communions in all relations of life we would have a potential union which would give us, one great common purpose. He goes on to say, "People say the creeds divide. Far from this being true the historic creed of the Church Catholic is the only thing upon which all Christian Communions agree. We all hold the Apostles Creed and that is one hopeful bond. "Let us glory in the Cross, and in our Church, and rally to its call for service and renewal of our loyalty and devotion."

WEDDINGS

The clergy are called upon to do all sorts of things amongst them proposing toasts to brides. Here is a good one to help the occasion.

Two darkies lovers were sauntering down the lane under the light of a golden moon. At last the

rapturous silence was broken. "Does yo' love me, baby. Or does yo' jes' think yo' does?" Out of the twilight came the answer, "Sure, Ah loves yo' honey. Ah's done no thinkin' yet." All clergy should make quite sure that the couples they marry have come to the thinking stage!

PRONUNCIATION

Pronunciation is very important. When you meet the newest Anglican Archbishop remember his name is pronounced HACKenley and not HacKENley. The name was originally MacKinlay. The family removed to Lancashire and through bad writing or some incompetent editor's blunder the M was changed to H. He also forgot to dot the i and it became e. We know this to be true because with some of the "written" Messenger notes we are doing it all the time.

FIGHTING FOR LIFE

No better appeal could be the object of your Lenten Self-denial than the appeal for money to make up the stipends of the clergy in the dried-out areas up to \$60.00 per month. Most Clergy have to buy their cars on the instalment plan. Then there is running expense. Imagine what a man is up against with four or five mission points, a car to keep in repair, in some cases a wife and family to keep, and in all probability helping some settler family to keep the wolf from the door.

It is useless to ask what lack of foresight has resulted in such an impossible condition of things in our Church. The immediate need must be met, and it calls for the exercise of the most active of Christian virtues. For the love of the Church and for the love of these members who suffer we must help them and be prepared to suffer with them.

SUNDAY

In a quarterly magazine is an article by the Bishop of Durham who goes so far as to say that the cultured class has generally ceased to go to Church and he couples this with the decay of Sunday observance. It is a sweeping statement but too near the truth to be disregarded. It places upon us the responsibility of defining afresh what is meant by "cultured" for certainly no class can be called cultured which ignores the need for spiritual recreation. Sir Thomas Inskip commenting on this replies, "My answer would be that complete man cannot dispense with the recreation which the contemplation and worship of God afford. No one will deny that our forefathers who gave us the great tradition of Sunday had qualities which we need at this very time. Where did they learn to be so firm and clear-sighted, so ready to accept responsibilities and to face odds against them."

For myself I believe British character owes its capacity for self discipline and respect for order to the spiritual influences which for three hundred years have had free play on Sundays."

IS IT TRUE OR FALSE?

1. That Edmonton paid its apportionment in full last year.
2. The Edmonton Diocese stood third in the list of Certificates awarded by the G.B.R.E. last year.
3. That the Ornaments Rubric in the Prayer Book, page lxiv, allows Candles on the Altar.

4. That the S.P.G. proposes to give the Church in Canada \$300,000.

5. That there are 112,000 Anglicans in the Province of Alberta.

6. That the Diocese of Edmonton received no money from the Settler's Church Extension Fund for 1938.

7. That a Canon receives more stipend by virtue of his Canonry.

8. That the Ash Wednesday Collect quotes a book in the Bible.

Answers to these questions will be given in next month's issue.

Diocesan News

A.Y.P.A. ANNUAL DRAMATIC FESTIVAL

Reaching a point of excellence not often realized in amateur dramatic endeavor, the Annual Dramatic Festival, arranged by the Edmonton Diocesan Council of the A.Y.P.A., and a committee under the chairmanship of Stan Cheston, was held on Monday, February 6th and Tuesday, February 7th, in All Saints' Parish Hall to the spontaneous and instant appreciation of the large audience assembled there both nights.

The plays entered in this Festival were as follows: **The Marriage Proposal**, by Chekov. This play was presented by Holy Trinity A.Y.P.A. and was directed by Mrs. P. Greenwood.

Calling the Tune, by J. Hinds. This play was presented by All Saints' A.Y.P.A. and directed by Mr. Charles Sweetlove.

Skinflint, written by Ronald E. Mitchell of the University of Alberta. This play was presented by St. Faith's A.Y.P.A. and was directed by Arthur Clough.

Caramels, was presented by St. Peter's A.Y.P.A. and was directed by Mrs. H. Gutteridge.

Bread was presented by Leduc A.Y.P.A., the only country entry and was directed by W. C. Carroll.

"Skinflint" the entry from St. Faith's was awarded first place in the contest and with the victory went the coveted trophy awarded by Rt. Rev. A. E. Burgett, the Bishop of Edmonton. Of the winning play, R. P. LeFroy, on behalf of his fellow adjudicators, Mrs. J. C. Biggs, and Miss L. Parnell, said: "This play appealed to us very much. Both its action and its characterization were good and its cast worked together as a team. There was no hesitancy."

The cup donated by Canon F. S. Tackaberry to the best actress in the Festival was won by Mrs. Vera Pritchard for her inspired playing in Skinflint. The best actor cup, donated by Mrs. Barr, the former Winnie Marshall, was won by Jack Price for his altogether pleasing portrayal of Job Grigg in "Calling the Tune."

Mr. Howard Reeve, President of the Edmonton Diocesan Council, was chairman during the Festival, and Ernest Towne, pianist from Holy Trinity, kept the large audience entertained during the changing of scenes.

On the whole it was a very successful and well-attended Dramatic Festival. Much praise is due to each actor and actress for the really splendid performances given. Thanks is also extended to all the workers on the Dramatic Committee, for although they were not seen, their services were invaluable.

CHURCH MESSENGER

A.Y.P.A. EIGHTH ANNUAL CONFERENCE

The outstanding event of the month was the Annual Conference of the A.Y.P.A. which was officially opened on Friday night, February 17th, at Holy Trinity Church. Following the address of welcome to the delegates given by the Rev. L. D. Batchelor and a word of greeting from the rector the Rev. Canon G. G. Reynolds, a fine programme of entertainment was directed by the president, Howard Reeve, assisted by Ernest Towne, vice-president of the Holy Trinity Branch. The evening was a splendid example of the right use of social functions in promoting friendship and understanding.

On Saturday afternoon delegates registered at All Saints' Parish Hall, and arrangements were completed for the billeting of out-of-town members.

There followed group discussion on the Fourfold Programme of the A.Y.P.A. Taking as the key thought the example of our Lord who "increased in wisdom and stature and in favor with God and man", four groups considered the relationship of Edification; Work, Worship and Fellowship to the corporate witness of the Church. The leaders of the groups were the Rev. L. D. Batchelor, the Rev. J. C. Matthews, the Rev. Canon C. F. A. Clough and the Rev. G. P. Gower. Discussion was keen and the secretaries turned in well reported conclusions.

Banquet at Corona

Approximately 200 delegates attended the Banquet and Dance held in the Corona at 7.15 on Saturday evening. Mr. Howard Reeve, President of the Edmonton Diocesan Council presided at the dinner. An address of welcome to the delegates was given by His Lordship Rt. Rev. Bishop A. E. Burgett. Greetings from the Calgary Council were brought by Mr. Garth Walker, President of the Calgary Diocesan Council. A toast to the King was given, after which Mr. Hugh Reeves, President of St. Mary's A.Y.P.A., proposed a toast to the Church which was responded to by Rev. Leslie Batchelor. Mr. Stan Cheston, Vice-President of the Diocesan Council, proposed a toast to the A.Y.P.A. and Mr. Art Potter replied. Mr. Art Potter read a letter received from the Dominion President containing greetings to the delegates.

Relating interesting experiences of other conferences which he has attended, Rev. Charles E. Reeves of Innisfail, guest speaker of the evening, delighted delegates with his anecdotes at the banquet. He also spoke of general A.Y.P.A. work throughout the province, where he has been actively engaged for the past twenty years. Rev. C. E. Reeve, is the brother of Howard Reeve, President of the Diocesan Council.

His Lordship Bishop Burgett presented the trophy, donated by himself, for the best play in the recent Dramatic Festival, to St. Faith's A.Y.P.A. The winning play was "Skinflint," directed by Mr. Arthur Clough.

Other trophies were presented by Canon C. F. A. Clough, Mr. Don. Sims. Mr. Howard Reeve presented Mr. William Gill of Ponoka with the Pierce-Goulding Cup for Public Speaking.

Corporate Communion

On Sunday morning 125 delegates attended the Corporate Communion at All Saints' Cathedral. The celebrants were the Rev. Canon T. E. Rowe, S.T.D., D.D., the Rev. L. D. Batchelor

and the Rev. C. E. Reeve. Later delegates had breakfast at the Y.W.C.A.

The Conference Service at 11.00 a.m. in the Cathedral was splendidly attended and was most inspiring. The Rt. Rev. A. E. Burgett, M.A., D.D., preached on the text "We shall all stand before the judgment seat of Christ." He appealed for dedicated lives and consecrated service from all the members of the A.Y.P.A.

Business

The Conference met again in All Saints' Parish Hall at 3.00 p.m. to hear Reports and to transact business. Before an enthusiastic meeting, Mr. Hugh Reeves, Mr. Norman Pickard, Mr. Eric Marsh and Mr. Stan Cheston, gave interesting summaries of the Group discussions which were followed by the reports of the Local Branches. Items of routine business were efficiently dealt with and the Conference concluded on a fine vote of co-operation, passing unanimous resolutions on the question of more study, and a further week-end conference at Kapasiwin later in the year.

A.Y.P.A. Conference Notes

The Rev. Charles Reeve, brother of Mr. Howard Reeve, is the Vicar of Innisfail. He reminds us of the words of a poem which A.Y.P.A. members might well have in mind:

"God give us men
Tall men—sun-crowned,
Who live above the fog,
In public duty and in private thinking."

Norman Pickard gave the summary on "Work". Very apt.

Hugh Reeves thinks Fellowship too "earthly" without a spiritual activity in worship.

Stan Cheston agrees with him. He says he goes to Church to praise God, to thank Him and to ask for His Blessing.

A.Y.P.A.'s are expert at mending hymn books, according to Local Branch reports. The odd group does a little whitewashing sometimes. Let's hope there's not too much of the latter.

For enthusiasm and courage give us Edson. We are small and youthful but undaunted. The "long" and "short" of it was that we have every determination to appear on the map next year.

Howard, our President, likes a good time, but he also keeps his eye on his job. He handles the gavel very gently doesn't he? Congratulations on a good Conference.

Good for Camrose, Millet, Leduc and Ponoka! Bad roads do not deter them when they make up their minds. We were so glad to see you.

Ted Cook put over his resolution about the unemployed. We enjoyed the spate of words. Some would be more sympathetic if they had had our own experience of three years "out of work."

Art Potter is always good on the "pickup." This time he picked up the clergy, put them in resolution and presented them to the waiting lions. We felt like the martyrs of old in the arena but consoled ourselves with the thought that the "blood of the martyrs is the seed of the church." We sincerely hope something grows out of Art's resolution.

CHURCH MESSENGER

We were so glad the A.Y.P.A. confessed to lack of knowledge. We haven't much ourselves and would be glad to follow up the idea suggested of a definite course of studies on problems related to Christian Living.

* * * *

Kapasiwin Camp is an ideal spot for a Summer or Early Fall Week End Conference. Let's stay with the unanimous resolution and promote a well organized Camp this year.

* * * *

Friendship—Educated Membership—Progress
For Christ and His Church

FRATERNITY OF ST. JAMES

Regular monthly meeting at St. Catherine's Residence, February 28th.

Following completion of business the Principal, Mr. H. J. Wilson, opened a discussion on the second of the series being handled this Winter and which is a study of the findings of the Oxford and Edinburgh World Conference in 1937.

The topic "Church and State" provoked an informative discussion shared in vigorously by all present.

Next meeting March 28th at St. Mark's Rectory, on invitation of Rev. C. Storey. The third of the series being "The Church and the Economic Order."

CANADIAN CHURCH UNION

Compline in Lady Chapel at 8 p.m., February 20th, was followed by monthly business meeting in Guild Room of All Saints' Cathedral.

Canon T. E. Rowe subsequently addressed a well-attended meeting on the subject, "The Kingdom of God."

This was a distinct contribution towards higher spiritual living and thinking and on the eve of the Lenten Season, particularly inspiring.

An interesting discussion and social hour, with refreshments followed.

The next meeting will be held on Monday, March 20th, at the residence of T. F. Swallow, 9814 110th Street.

APPEAL FROM THE SISTERS OF ST. JOHN THE DIVINE

The Sisters are very grateful to the church people, who help them regularly. Perhaps there are others, who might like to contribute, if they knew the circumstances. The support of the Sisters, and of their work, is, almost altogether, by voluntary contributions, from our church people, and a few interested friends. Very few, who come to us, at present, are able to pay expenses, and yet their need is great. Would **you** like to help?

Contributions may be sent to the Sister-in-Charge, St. John's House, 11714 92nd Street, Edmonton.

A full account of receipts and expenditures, is given yearly in our Annual Report.

W.A.

The following information concerning the help the Diocese received from the Dominion Board of the W.A. in 1938, will be of interest to all:

From White Settler's Grant.....	\$1,023.00
Grant for work among settlers.....	100.00
Special Appeals.....	106.67
Dorcas Appeals—paint and repairs.....	100.00
Jubilee Fund Interest for sick clergy and families).....	125.00
Bursary Grant (clergyman's son).....	100.00
Sunday School by Post.....	75.56

Total.....\$1,630.23

How is the money of your W.A. Pledge Fund spent? The following figures will explain.

Out of every dollar of your pledge money there is spent in Diocese, for—

Social Service.....	10 c
Dorcas Fund.....	7½c
Literature.....	¾c
General Expense.....	3¾c
Travelling (Delegates to Dom. Annual).....	4 c

Total.....26 c

Sent to Dominion Board, for—

Overseas Work.....41 c

Canadian Work—

White Settlers.....	11½c
Indian Schools.....	4¼c
Bursary Grants.....	5½c
Oriental.....	6½c
Other missionary work.....	5¼c

Total.....74 c

Put in another way the W.A. spends 59c out of every dollar in Canada and 41c for Overseas Work.

* * * *

"We are members one of another." "Bear ye one another's burdens and so fulfil the law of Christ."

FORTHCOMING EVENTS

Annual Convention Diocesan W.A.

The Annual Convention will be held in the second week in March commencing Wednesday, March 15th.

Outstanding visitors in the persons of the Rt. Rev. G. A. Wells, C.M.G., M.A., D.D., Bishop of Cariboo and Miss Gibberd of Honan, China, will be our guests, bringing their own distinctive messages.

A Mass Missionary Meeting has been arranged for Wednesday evening in All Saints' Parish Hall, at 8.09 p.m.

On Thursday evening Bishop Wells will speak at the meeting of the Bible Society in the Salvation Army Citadel, at 8.00 p.m.

His Lordship is staying over the week-end and will speak from Christ Church on Sunday morning, March 19th at 11.00 a.m. over CJCA.

Madras Meeting

On Monday, March 21st, at 7.45 p.m., Dr. Hsu, one of the Madras Conference Delegates, will address an open meeting in the First Presbyterian Church, on the work of the Conference.

All interested in the promotion of better understanding of the Church's place in world affairs should attend this meeting.

Silver Jubilee

Plans are already laid for the fitting commemoration of the 25th Anniversary of formation of the Diocese. The third week in April has been chosen for the event.

A Service of Thanksgiving will be held in the Cathedral on Wednesday evening, April 19th.

It is hoped that all parishes will continue, on the following Sunday, the proper recognition of the great spiritual heritage we have been given.

Other details will come to you through bulletins which are being prepared.

Every reader of the Church Messenger should make sure of obtaining the Silver Jubilee Diocesan Annual. The price is 25c and comes to you as an authentic survey in picture and story of the work of our church during the last quarter of a century.

Come to the help of the
Missionary Clergy in the Dried-out
Areas.

Their need is desperate. Devote your
Lenten Self-denial
to the
SPECIAL FUND

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

THE REN. CANON T. E. ROWE, THE REV L. D.
BATCHELOR

We regret the brief reference to our annual meeting in the last issue of the Messenger. This was due to an error of judgment on one part and to an oversight on another. Obviously the Annual Parochial Meeting should take precedence over everything else. We hope that our readers will therefore read the following with the attention it deserves.

The Annual Meeting of the congregation was attended by a record-making number of parishioners. The Rector opened the meeting with prayer. The Minutes of previous congregational meetings were read and adopted.

We are thankful to be able to report a year of spiritual progress and financial improvement.

A carefully prepared series of Financial Statements showing a general increase in Receipts of \$1,200.00 over last year. This is due to the special campaign for reduction of the mortgage, which was directed by Mr. Herbert Bouts. We congratulate Mr. Bouts and his committee for their good work and record our sympathy with Mr. Bouts in the illness which has placed him temporarily out of church activity. The W.A. contributed over \$900.00 to the funds of the Vestry during the year and assisted materially in the debt reduction and in improvements to the fabric of the Cathedral.

A satisfactory amount of fire insurance is in

force. Mr. Stanley Clarke deserves great praise for the expert attention he constantly gives to the accounts.

The W.A. reported a successful year with a gross income of \$1,700.00. Under the leadership of Mrs. Geo. Mowat this society was very busy in activities of many varieties. It is a veritable "tower of strength" in the parish.

The Sunday School has, under the direction of the Rev. L. D. Batchelor, been thoroughly re-organized. We now have an increased and capable staff of workers and an average attendance of sixty-five pupils. The change of time of assembling has been well justified.

The Choir Association reported a successful year and has been most helpful.

The Boy Choristers' Mothers' Association again was responsible for the payment of the Choristers' Honorarium for the year. As it was brightly said, the Mothers first supply the boys for the Choir and then the money to reward them. We are profoundly grateful.

The A.Y.P.A. is still going and is now under the direction of Mr. Eric Marsh. During the year it made a generous donation to the Vestry and followed the usual programme of activities.

The Sanctuary Guild continues to express the humble devotion of a group of women in the care of the Sanctuary and its appurtenances. They are to be commended.

The Junior W.A., Guides, Brownies and others are flourishing. Space does not permit of a detailed account of their interesting and important activities. We are grateful to their leaders.

The election of officers for 1939 resulted in the appointment of Mr. Thomas A. Powell as Rector's Warden and the election of Mr. Herbert Story as Peoples' Warden. Four new members were elected to the Vestry and a full slate of delegates to Synod.

Votes of thanks were passed for the splendid help and co-operation exhibited throughout the year. A pleasant feature was the enjoying of "coffee and buns" by all after the close of the meeting.

* * * *

Special Services of Intercession and Instruction are being held during Lent every Wednesday and Friday. Two Confirmation Classes are preparing under the directions of Mr. Batchelor and Dr. Rowe will have an Adult Class going this week.

CHRIST CHURCH

THE REV. G. P. GOWER

Lent

Pat McCormick, in his Lenten book "Starting Afresh," says "Repentance" means "changing your way of looking at things," and Studdert Kennedy suggests we should really mean it when we say "the burden of our sins is intolerable. So few people seem to feel the strain of carrying them."

Is there not an easy amiable way of looking at sin which is the devil's own lie?

"There is so much good in the worst of us
And so much bad in the best of us
That it does not behave any of us
To be hard on the rest of us."

Don't judge others, it may result in the necessity of judging yourself which would be unpleasant.
How different from Christ's way of looking at

sin. He laid on us the necessity of the conflict for our own sins and for the world's sins. Lent reminds us that we are sin-bearers by divine commission. He was, wasn't He? It's worth thinking about.

Lenten Services

Holy Communion every Wednesday at 7.00 a.m.
Lenten Bible Study, Wednesday, 8.00 p.m.
Holy Communion, Thursday, 10.00 a.m.

Confirmation Classes

Boys—Monday at 7.15 p.m.
Girls—Wednesday, 7.15 p.m.

W.A.

The monthly meeting of the W.A. was exceptionally well attended in spite of inclement weather. The Rector gave an address on "The Quality of Christian Service," and reminded the members of the inspiration of the W.A. Hymn "The Love of Christ Constrains." Just a word of thanks to those who arranged things so nicely for the Valentine Tea held in the Parish Hall.

Young Women's Fellowship

At a meeting held on Monday, February 27th, a Young Women's Fellowship Group was formed in affiliation with the W.A. Meetings will be held every second and fourth Monday under the leadership of Mrs. Garton with Miss Grace Willetts as Secretary-Treasurer. The objects of the Fellowship are Prayer, Study, Service. The next meeting will be held in the Rectory on March 13th at 8.00 p.m.

Women's Guild

The Old Time Party on January 24th was such a success that it was decided to hold another on April 14th.

At the last monthly meeting the Guild decided to affiliate with the Edmonton Branch of the Local Council.

The Junior Choir was entertained at the home of Mrs. Gould on February 18th. Mrs. Thompson and Mrs. Norquay assisted. Thank you for a happy time.

The Corporate Communion Service was held on Thursday, February 23rd, when sixteen members were present. The Rector gave a short address on "Spiritual Growth."

Once again thank you for undertaking the payment of the cost of Broadcasts.

Forthcoming Events

Easter Flower Tea, at the home of Mrs. W. M. McNabb, on March 24th.

Men's Supper, on March 17th, when Bishop Wells will speak.

Men's Club

At the last Men's Club Supper Meeting we were privileged to hear the Rev. Gordon Brown of Robertson United Church. We were glad to welcome our friends from across the road.

Next month the Supper will be held on St. Patrick's Day, March 17th, and on this occasion we shall have with us the Bishop of Cariboo, the Rt. Rev. G. A. Wells, C.M.G., M.A., D.D.

Mortgage Redemption Fund

The campaign for the reduction of the mortgage debt is well under way and the response has so far been splendid. It would be a great contribution to the Church in the Diocese if Christ Church in this the Silver Jubilee Year could present

the Diocese with a debt free Church. Our weakness makes others weak. Our strength makes others strong.

ST. FAITH'S

THE REV. CANON C. F. A. CLOUGH

Mrs. Clough joins with me in extending thanks to the many friends for their prayers and kindness during her sickness.

W.A.

Mrs. R. Hooten kindly loaned her home for a Tea and Sale of Home Cooking during the month. It was a most enjoyable and profitable affair.

Girls' Auxiliary

It is helpful to see this branch of the W.A. assuming some of its former proportions under the leadership of Mrs. J. Hall.

Cubs

The whole parish extends congratulations to Henry White on his being awarded the "Medal of Merit" by the Dominion Scout Association. There was never a more deserving case; the official report says, "Mr. White is considered one of the outstanding Cubmasters in Canada." For twelve years he has unsparingly given of himself for the boys. The parish shares the honor and we thank Henry for bringing it to us, but above all for his continued self-sacrificing work in the interest of the boy life in his parish.

A.Y.P.A.

We congratulate the Dramatic Club and Arthur Clough, director, on the winning of the "Bishop Burgett Cup." Also Mrs. V. Pritchard on being awarded the Cup for the best performance. We extend our congratulations to Jack Price of All Saints' A.Y.P.A. who won the Cup for the best "male actor," since Jack is a former pupil of our Sunday School and a former member of our Scout Troop, we had an added interest in his success.

The Season of Lent

Whilst we have on former occasions dealt fully with the observance of this holy season we would again write our people to take advantage of it, make a positive effort to catch a blessing at this time. A well spent Lent means a joyous Easter.

ST. MARK'S

THE REV C. STORY

The Annual Parishioners' Meeting was held in the Parish Hall on January 17th. There was a large attendance and very satisfactory reports were presented. It was indeed "Good News" to hear that all the Church property was now free from debt. Thanks are due to all those who have labored incessantly to make this dream come true.

The election for the ensuing year followed and those elected were: Vicar's Warden, Mr. H. Bromley Peoples' Warden, Mr. L. H. Bladon; Secretary-Treasurer, Miss J. Lawrence; Vestry, Mr. F. Hayden, Mr. George Stretton, Mr. Len. Kay, Mrs. Jackson, Mrs. A. Fleming, Miss E. Patterson, Miss B. Hayden (Envelope and Church Messenger Secretary). Delegates to Synod, Mr. G. Stretton and Mr. E. Hayden.

After the meeting the parishioners were treated to a Movie Travelogue given by the Greyhound Bus Co.

Present-Day Ideologies and Christian Ideals

III. — DICTATORSHIPS

By Rev. Ebenezer Scott, M.A., B.D.

Dictatorship may fairly be taken as the most outstanding expression of the idea contained in the ideology of the TOTALITARIAN STATE. It is the teaching both of logic and of history that the idea of a state which controls the entire life, public and private, of every individual within it, necessarily resolves itself into the concentration of the whole power of the state in one man. The famous saying of Louis XIV, "l'état c'est moi" (I am the state), is the last word of the authoritarian (not quite so long or ugly a word) state.

In his book, "My Struggle", Herr Hitler states his position with perfect candour. "Responsibility," he says, "can rest on one individual only;" and he goes deeper when he adds, "the parliamentary principle of the consent of the majority sins against the basic aristocratic principle in nature." It is Carlyle's doctrine of hero-worship over again; the history of the world is the history of a few great men. The followers of Herr Hitler and Signor Mussolini acclaim them as the God-given leaders of their peoples. "We believe in God," a prominent German said recently; "He has given us the Führer."

It is doubtless true that great dictators stand out on the mountain-tops of history,—men who have been filled with something like a Messianic consciousness. It cannot be denied that there must be forceful personality behind the influence which the German and the Italian dictators have gained over their peoples. The only interruption which Hitler's eloquence met at Nuremberg was the exuberant cry which rose up from the throats of thousands: "You lead; we follow." It is only fair, too, to recognize that the power both of Hitler and Mussolini rests upon solid achievement. Each of them has pulled his nation out of a morass, and immensely improved its material conditions.

Neither Nazism nor Fascism would as yet boldly declare itself a rival ideology to Christianity. We should hardly like to call either Hitler or Mussolini an Antichrist, though Hitler's persecution of the Jews almost tempts us to fasten on him that most sinister of all titles. But even when we view the Totalitarian ideologies at their best, the most that we can say is that there is much in them that is parallel to Christian ideals; and parallel lines never meet. In so far as they approach Christian ideals, they present us with these on a lower plane, almost with a caricature.

The devotion which the dictators inspire in their followers affords, in its own way, a parallel to the Christian's devotion to his divine Lord. It is very significant, indeed, that all the present-day ideologies, not excepting Communism, seem inevitably to result in personal devotion to a leader,—Lenin, no longer seen, but now almost worshipped as a deity, Mussolini, Hitler. It would seem as if a profound devotion to a cause must ultimately find rest in faith in a person. The Christian ideal satisfies this demand in consonance with man's eternal aspirations. It has its beginning and its end in faith in the Person of Christ, the Son of God.

It must also be admitted that the marvellous material recovery of both Germany and Italy are due, not only to the stern will and determination of Führer and Duce, but to a corresponding sense of duty and service of the state in their peoples. But in Christianity, duty to God comes first, and is the one motive power of all our duty to our fellow-men. It is at this vital point that the dictatorships part company with the full Christian Idea. Their

tenets may to some extent take the place of religion, but in so far as they do only that, they must be regarded as opposed to it. Pastor Niemöller would be glad to serve his country in working for it and building up its welfare in times of peace, as he served it valiantly in war; but, like the early Christian martyrs, he cannot purchase his freedom by forswearing the supreme allegiance which he owes to his God. No earthly state can be allowed to disfranchise its subjects of their rights in the city of God. Duty cannot be truly fulfilled, even in the smallest acts of life, except as it is dictated by the will of God, whose service is perfect freedom.



M.S.C.C. APPORTIONMENTS AND PAYMENTS

	Apportionment	Payment
Algoma	\$ 4,232	\$1,988.44
Arctic	500	500.00
Athabasca	1,000	814.04
Brandon	2,855	1,652.95
Caledonia	1,000	223.79
Calgary	4,000	4,000.00
Cariboo	850	700.00
Columbia	4,232	4,232.00
Edmonton	2,855	1,871.40
Fredericton	11,734	7,494.54
Huron	36,026	25,513.83
Keewatin	1,150	1,000.00
Kootenay	2,855	1,814.00
Montreal	36,000	26,029.75
Moosonee	1,379	681.96
New Westminster	9,106	7,050.05
Niagara	24,755	19,612.51
Nova Scotia	15,310	8,811.44
Ontario	9,106	2,600.00
Ottawa	13,694	12,522.54
Qu'Appelle	5,500	2,221.05
Quebec	9,106	5,242.56
Rupert's Land	9,106	3,348.36
Saskatchewan	1,332	952.00
Saskatoon	2,855	1,000.00
Toronto	77,881	57,385.77
Yukon	830	452.00
Miscellaneous	303.79
Total 1938	\$200,018.77
Total 1937	\$193,110.94

The percentage on apportionment contributed by each of the thirteen older dioceses is as follows:

Columbia	100	per cent
Ottawa	91	" "
Niagara	80	" "
New Westminster	77	" "
Toronto	74	" "
Montreal	72	" "
Huron	70	" "
Fredericton	64	" "
Brandon	58	" "
Nova Scotia	57	" "
Quebec	57	" "
Rupert's Land	37	" "
Ontario	28	" "

The total amount received for 1938 is very far short of the amount apportioned to the several dioceses. It is very far short of the amount contributed ten years ago. Yet in these days of financial difficulty, days when there are so many prophets of gloom telling that the Church has failed, it is at least some satisfaction to know that the amount received shows an increase over the year previous. Church Messenger wishes to express its appreciation of the efforts of all who have contributed to this result.

Diocese of Quebec

The Bishop of the city which will receive the King, as he steps on Canadian soil for the first time, has written timely words on the significance of the visit of the British Sovereign to the Franco-British province of the senior Dominion. Bishop Carrington's message is addressed to the people of the Diocese and, after preparing his readers to be ready for the incalculable surprises of the future, says that "the democracies of the British Commonwealth, of the United States, and France are the most solid powers in the world if they can be persuaded to act in harmony. The policy of the Prime Minister of Great Britain, if I understand it rightly, is not to form a military alliance against the militarist powers, but to create a peacefully-minded entente into which, it is hoped, the other great powers may be drawn. Whether the spirit of militarism in other nations can thus be met and overcome, remains to be seen.

In this crisis Canada has a special position of power and service. As the senior partner with Great Britain in the world's greatest brotherhood of free nations, she has a unique opportunity in this North American Continent, as an American power, to work for harmony and understanding. Her historic status gives her an influence in London and in Washington, which she could not have if she were not a member of the great brotherhood which includes Australia, South Africa, India and New Zealand. The historic tradition of French culture and language enables us also to develop vital connections with the people of France.

The visit of our gracious sovereigns, King George and Queen Elizabeth, to the capital of France was an occasion of unbounded enthusiasm and good-will. Their next state visit to a country across the seas is to Canada. They will land in Quebec, and then cross Canada to the Pacific; on the return journey they will cross the border and visit Washington; from Washington they will go to Sherbrooke, and thence to the Maritimes. We shall receive them with loyalty and enthusiasm; we shall watch with pride their visit to Washington from Canadian soil as Canadian sovereigns; we shall pray that wherever they go they may serve the cause of peace and good-will."

Of all the buildings in the diocese deserving of a copper roof, no one will deny that the 199-year-old church of St. James', Three Rivers, has a prior claim. Housing the French Roman Catholic worshippers before the Cession of Canada, since 1763 it has been in English hands and for over a century has been used for Church of England Services. The several thousand dollars being raised by the parish for this purpose is an investment for the whole of Canada.

The Bishop of the diocese is actively espousing the cause of education, especially in the Gaspé and other rural sections of the diocese where the need is greatest. As one of the prominent members of the Government's Education Survey Committee, he with his fellow committee-members have set forth a scheme for the betterment of education which, if adopted by

Parliament, will place the English children of the province upon a higher economic and intellectual plane as well as a religious and moral one. This is just what is sorely needed in rural Quebec. A finely-bred population of fishermen and farmers is being unjustly handicapped in its struggle for existence because of the expense of superior education. It may be added that the Report lays stress upon religious, moral and civic instruction. What its fate will be, when its recommendations, as revised by the Committee of the Council of Public Instruction, come before Parliament, is a matter of conjecture. All who have the welfare of the English minority population of the province at heart will support any bill coming before the Provincial Legislature which will place them upon an equal footing with their fellow-countrymen in the more favoured parts of the Dominion.

Diocese of Montreal

At the Confirmation in St. Stephen's, Lachine, Bishop Farthing had the unique experience of confirming the fourteenth and youngest child of a family, a twelve-year-old choir boy. All his brothers and sisters had been confirmed by Bishop Farthing, and all but one were present on this occasion, as well as their mother.

St. Columba's, Notre Dame de Grace, celebrated the liquidation of the parish debt by burning the \$20,000 mortgage papers.

On the Feast of the Conversion of St. Paul, the Bishop of Montreal was the chief consecrator of Dean Moorhead as Bishop of Fredericton. It must have been a satisfaction to Bishop Farthing, that just prior to his retirement he discharged this episcopal function for the first time.

Three members of the Madras conference spent a day in Montreal, and addressed various gatherings.

The laity of the diocese, as well as the clergy, made a farewell presentation to the Bishop on the 31st of January. The City Council and the Provincial Parliament also passed resolutions of appreciation.



A NEW WAY OF RAISING FUNDS

Possibly some women's groups in Canada may be interested in this account of an American parish.

The fifteen members of the guild at St. Luke's, Altoona, Wisconsin, run by the Cathedral at Eau Claire, have a new way of raising cash. They are making a large quilt, with the many pieces showing the missionary work of the Church throughout the world. In the centre is a large map of the United States, all the states in different colours. Even the dioceses are set apart by stitches. Blue is used to show the oceans and the great lakes. Around the map of the United States are other maps showing the lands where we carry on foreign work; with domestic missionary work with the foreign-born, Indians, Negroes, listed in lettering. Money is being raised by securing sponsors for the various fields of missionary endeavour. The quilt is to be exhibited at the next diocesan council and then in May will be presented to Presiding Bishop Tucker when he visits the diocese.

Comments Original and Otherwise

"Curate"

RECENT HAPPENINGS

A decree has recently been issued in Vienna under which all art work in churches and monasteries is to be inventoried. It is thought that this is the first move in the direction of confiscation.

Seven hundred members of the Canadian Club in Montreal heartily applauded Premier Duplessis as he made a defence of his Padlock legislation. "What is Communism," he asked, "if it is not the worst murder in the world—the murder of the body, the murder of the soul, the murder of the heart, and the murder of the intelligence?"

I see that a plan is proposed in England for building a Youth City in London, as a residence for students from the several Dominions. The scheme as outlined, shows a central building, with Dominion residences grouped about it in the form of a semi-circle. The whole scheme is expected to cost about \$5,000,000.

Hon. R. B. Bennett, speaking in Calgary, said: "I believe in the Church. But the Church has failed to live up to the expectation of many Christians."

When Field Marshall von Mackensen prevailed upon the Minister of Ecclesiastical Affairs in Germany to consider the release of Pastor Niemöller, and the terms were that he should never preach again, the heroic martyr replied: "My call to preach came from God and not from the State."

At the Capitol Theatre, Calgary, 1,600 people gathered recently to protest the action of Germany in the persecution of the Jews. Roman and Anglican Bishops, many ministers, and Rabbi Solomon were the speakers.

The Living Church has just published its Roll of Honour for 1938, and very properly puts at the head of the list Pastor Niemöller of the Protestant Confessional Synod in Germany. Included in the list is Bishop Rowe of Alaska who is described as one of the greatest missionaries of our time and worthy to be ranked with the great missionary bishops and priests of any age. It is of interest to know that Bishop Rowe is Canadian by birth and education.

Prebendary Carlile of the Church Army recently made the announcement that in over 50 parishes in England, recruiting halls have been opened, where companies of men and women regularly bear witness on behalf of their religion.

The retiring Bishop of Durham had an unusual experience when a deputation of Jews presented him with a framed replica of a page from the Golden Book of the Jews on which his name was inscribed.

A Toronto paper announces that 170 former Roman Catholics in the city of Montreal were formally received into the Church of England by the Bishop of Montreal on Sunday, January 6th. In his address the Bishop urged that there should be no hatred toward the Church of Rome and said that hardly a day passed that he did

not pray for the Pope that he might be guided by the Holy Spirit.

About the same date announcement was made that a Roman priest on the coast of Gaspe and 80 members of his congregation had been received into the Presbyterian Church.

Statistics of the International Institute of Agriculture show that, while the world's requirements of wheat for import amount to 540,000,000 bushels, the amount available for export is 1,140,000,000 bushels. The Spectator (London) refers to this as a calamity.

THE AUTOMATIC CHRISTIAN

Churchmouse in the Chicago Witness tells the story of a young man who in his early boyhood attended Church and Sunday School, and who later on became a leader in the activities of his parish. Having achieved a good position in the local bank he married. For a couple of years all went well, and then the first real grief of his life came to him. His young wife died in child birth and he found the poetic imagery that he thought was religion was no help to him at all. Trouble had come and he "couldn't take it". He left the Church, began to drink, and soon lost his position. There were those who said with a sneer: "There is your religion for you! What did it do for that young fellow?" But the fact was that that young fellow never had any real religion. He was just another of those Automatic Christians who are wound up when they are young, and run until they bump into something.

ANGLICANS AND PRESBYTERIANS

What is called a concordat has been arranged between Episcopalians and Presbyterians in the United States. As soon as the terms of this concordat were published there appeared a spate of letters in The Living Church, all prophesying the awful things that would result from any kind of re-union with these terrible Presbyterians. After three issues of the paper in which these letters occupied considerable space there appeared a letter of another kind from which I would like to make a short quotation.

"Recently a householder was frightened at night because someone was fumbling at his front door. In panic the householder fired a bullet through the locked door—and killed his own brother.

In their needless panic, some who are commenting on union in your columns are in danger of much the same fratricidal action. One letter, at least, in the Christmas number of The Living Church, explodes like a shot through a locked door. It is a brother who is outside!

The Presbyterians are not burglarizing us, neither are irresponsible Churchmen forcing upon our household, enemies who at a certain date broke from us once and for all. The union sought for is not a crude jumbling of the Epis-

copal and Presbyterian *status quo*, but a new creation, a miracle of reconciliation to be worked by the grace of God.

Your Christmas correspondent fears that the whole Church will be weakened. Alas, we have not yet any *whole* Church. Godly union with Presbyterians will not weaken us. What weakens us already is satisfaction with what we think we have, and unwillingness to make spiritual adventure led by the Holy Spirit."

EPISCOPAL CRITICS

Some weeks ago there appeared in a Toronto Church paper a letter from a Western Bishop criticizing the policy of M.S.C.C. in the payment of the stipends of its overseas missionaries. More recently there appeared a letter from another Bishop expressing disapproval of the M.S.C.C. policy of dealing with our Indian Residential Schools. I refer to the matter only in order to point out that these and such matters of policy are decided at the Annual Meeting of the Board of Management. Both of these Bishops are members ex-officio of that Board, and have full opportunity to discuss all such questions at these meetings. Surely it is at these meetings, and not in the public press, that such questions should be considered.

HAS THE CHURCH FAILED?

Hon. R. B. Bennett recently made the statement in one of his farewell addresses, that he thought the Church had failed. I see that the Moderator of the United Church goes further than Mr. Bennett, and says that not only has the Church failed, but that "government of the people, by the people, for the people" has "failed miserably".

Those statements set me wondering—wondering whether all this talk about the efficiency of totalitarian states had not created a sort of panic in some people's minds. Even suppose this efficiency is granted, what sane man or woman who loves liberty would wish to pay the price for efficiency that is being paid in Italy and Germany. Another thing to be kept in mind about these totalitarian states is, that efficiency is built upon a basis of hatred and pugnacity toward other peoples. Some day that spirit will show itself at home and destroy those who created it.

As regards the failure of the Church I would like to point out that the Church that has produced a Pastor Neimöller and hundreds like him in Germany, can hardly be said to have failed.

I believe there is a rule in the King's Navy: "No officer should speak discouragingly to his mate." That principle might be recommended to other than officers in the King's Navy.

POSITIVE CHRISTIANITY

That is the subject of an article by the Bishop of Bristol which appeared recently in *The Witness*. The Bishop points out that there are two fundamental weaknesses in the conception of religion as understood by many people. One is that in the minds of most of us, and in the majority of sermons, the chief emphasis is laid **upon our need of Christ, and not upon Christ's**

need of us. We think largely of religion as something that can help us in our struggles and difficulties, whereas we ought to try to start from the other end, and think first of Christ's need of us, see Him as men saw Him in Galilee, calling men to follow Him, to be His fellow-workers in the great task that He had come into the world to accomplish. We should think of the Church as the great society which He founded, not primarily for the salvation of individual souls, but **first and foremost for the salvation of the whole world, and the establishment of the Kingdom of God upon earth.**

The other misconception and one which is at least partly responsible for the lack of driving power in Christianity today, is that our whole idea of religion is too negative. The word "surrender" is today very frequently used to describe what ought to be our attitude towards the will of God. To the average person that suggests the negation of self, the denial of personality, the handing of oneself into the power of some one else. The Bishop thinks it would be better to speak of enrolment, or enlistment in the army of the Lord, ready to do the work that He calls us to undertake. So, too, our conception of "goodness" is generally the avoidance of sin, rather than the doing of good deeds. To be blameless is a praiseworthy thing, but the Church today needs something more than blamelessness, it needs men who, in the power of the Spirit, are bringing forth the fruit of good works.

The whole matter may be summed up by saying that we need to develop a new idea of the Church. Christ founded the Church to be a world-wide society, the main purpose of which was to be the redemption of the world in all the relationships of human life. To be a Christian is to be a member of that society, not thinking first or chiefly of our own salvation, or our own spiritual comfort, but thinking first and chiefly of the eternal Christ, calling men and women to be His members, His hands, and His feet, to do His work, to run His errands, and to build up His kingdom.

Today Christianity is facing attack from many quarters. What is vitally important is that our young people should be won for the Church of Christ and for His service. They will not be won if their idea of the Church is a place of "safety first". They will only be won if they learn from us who are older, that the Church is the body of Him who never placed safety first, but gave Himself wholly for the lives of men. He calls them today, as He called His first disciples; may we and they walk worthy of His call.

BUSINESS ETHICS KILLING CANADA

It is somewhat novel to find a business man who does not put the blame for the troubles that exist in business on the shoulders of the politicians. The President of the Canadian Construction Association, speaking in Winnipeg, is reported as follows:

"The thing that's killing this country is pure, unadulterated dishonesty. Some business men

have allowed their sense of ethics to become an elastic band. It is not the fault of the Dominion government. If a man tried to stand up and tell this disagreeable truth to one of the service clubs, he might as well buy a ticket to South America."

Unfortunately it is not only men who are engaged in business who sometimes have very accommodating ideas where money is concerned.

CANON LIDDON ON WITNESSING

Half a century ago Canon Liddon, one of the greatest preachers of his time, asked his congregation these questions in the course of an Easter Day sermon.

"Is there anything in our conduct, or our words, anything that we do or endure, that really bears witness, before the eyes of our fellow-men, to the life and work of our ascended and invisible Saviour? Or are we living, speaking, feeling, acting, thinking much as we might have thought, acted, felt, spoken, and lived if He had never brightened our existence; if we had been born of pagan parents, if we had never heard of Bethlehem and Calvary? Or are we bearing Him what our consciences tell us is a partial witness; a witness of language but not of conduct, a witness that attests those features of His work and doctrine which we prefer, rather than all that we know or might know about Him and about that heritage of grace and truth which He has brought from heaven? . . . This witness is the debt which all Christians owe to Jesus Christ our Lord. We cannot delegate it to others."

WE THE BEST PEOPLE

I have read with much interest a report on the state of the Church, prepared by a Committee of laymen and presented to the Diocesan Convention of the Episcopal Diocese of Florida in the United States.

These laymen point out that after 100 years the confirmed members of the Episcopal Church are less than 2 per cent of the population, and the explanation which these laymen give for this, is, that "both clergy and laity have been content to sit back supremely satisfied, and smugly content with our membership of 'the best people', while other churches not so exclusive but with a recognition of our Lord's commands, have gone forth to minister and to help those in need, and as a result these other churches have added to their membership and usefulness while we have been satisfied with our respectability, and our social standing and our stagnation."

And here is another paragraph. "Your Committee feels that we need expect no improvement in the conditions existing in the Church, until the entire Church membership, especially the clergy, who should be our inspirers and leaders, awake to the fact that they are not carrying out the commandments of our Lord to help the unfortunate; until we laymen are made to realize that attending Services on Sunday in magnificent cathedrals with inspiring ritual and listening to pleasing and restful addresses by cultured and highly educated priests, do not fulfil the requirements of our Christian duty,

nor relieve us of our responsibility to carry out our Lord's commands to serve all the people."

MORAL RE-ARMAMENT

The British Broadcasting Corporation has arranged for a series of talks on the subject of Moral Re-armament. One of the speakers was Sir Walter Moberly who expressed himself in part as follows:

"We know we are in a mess. We are at loggerheads with ourselves and with other men and peoples; our moral standards are breaking down, we are groping in a fog. What is the root cause of all our troubles? The Christian answer is clear: it is simply that we have forgotten God. . . God has become remote and unreal to us. He is crowded out."

"Before we can achieve anything we need a cure for our own ingrained evil and impatience. But if so, the first step for all of us is the resolution of the Prodigal Son in the parable: 'I will arise and go to my Father and will say unto him, Father, I have sinned before thee, and am no more worthy to be called thy son.' We must all start from where we are, however unfit and futile we may be, and we must help and encourage one another. The vital question is, not how far have we got on the road, but in which direction are we going?"

ENGLAND BEFORE AND AFTER WESLEY

This is the book that made so strong an appeal to Hon. R. B. Bennett, that he made it possible for the author to mail free copies to all Members of Parliament who were connected with the United Church. It is a book that unquestionably represents an enormous amount of reading and research. I am afraid, however, that Dr. Brady, the author, is not an altogether unprejudiced historian. Here are one or two illustrations of what I mean. On page 213 he writes that as soon as premonitory mummings of the rebellion in the United States were heard, "the handful of Anglican clergy quickly returned to England. Only the Revival's preachers stayed with their flocks." Bishop Inglis was one of the Anglican clergy concerned. If he were alive today, I wonder what he would say about that statement. On page 375 he refers to the fact that S.P.G. in the West Indies fell into "the unfortunate position of a slave holder." This I suppose is a reference to the fact that a planter in the island of Barbados bequeathed his property in slavery days to S.P.G. in trust, in order to found Codrington College, whose special object was to train men to look after the interests of the coloured race. On page 444 he says that in Canada, the Presbyterians and Methodists did magnificent frontier work and that the Anglican Church "after it had freed itself from the shackles of the Family Compact, and dropped its stiff, assuming airs" captured something of the missionary spirit also.

The Church of England unquestionably treated John Wesley and his converts with great injustice. The Church of England has made generous acknowledgment of that fact. It is rather a pity that Dr. Brady did not manifest a similar generosity.

M. S. C. C.

WORLD-WIDE LOYALTY

Can the borders of the limited human community ever be extended to the boundaries of the Universal Kingdom of God? Christianity undertakes that task. Christian Missions are the instruments it uses. It is true that the community of mankind . . . continues to fall far short of that high conception . . . But the soil of even a Nationalistic World has been prepared for the planting of the seed of the Gospel of Jesus Christ . . . the evidence—its great necessities—and the Remedy?

Christian Missions represent the courageous and inspired attempt made by the Church of the past century to approximate 'the World Community' which monotheism has always demanded—the eye of faith may even now see in this Great Society, the 'World Community' which has set its outposts in all lands and the far islands of the sea. A mission station in some remote village of Asia or Africa is basically more than a mission—school, hospital, a routine of religious activities—it is a Church, "a colony of heaven" not so much alone for what it is, but for what it may become—something greater than its own community. These missionary outposts are living prophecy of the universal—a sign for all who understand the language of the one God saying:

"In that day shall there be one Lord and his name One. A root of Jesse shall stand for an ensign of the people . . . for the earth shall be full of the knowledge of God as the waters cover the sea."

Yet in the year of our Lord, 1938, a modern writer says: "The controlling historic forces of our generation are militantly hostile to, and have won a complete victory over forces working toward a community of nations."

A wiser than he says: "There is no World Community apart from the Christian Church."

By every means in our power the Vision of the Church of Christ as a World Christian Community must be made luminous and our devotion to it strengthened.

"An impartial study of general conditions throughout the world and particularly of the situations confronting the Church in Asia, Africa, and Latin America compels the conclusion that the Churches of Western Christendom should be aroused to a new sense of their responsibility for World-wide Evangelism. That there has been a recent fading of their conviction in this matter is a fact which is sadly apparent and which should be not only deeply deplored but also keenly examined by Church leaders.

The grounds on which the Church is called to recognition of its responsibility for World-wide Evangelism are simple and basic. Among these grounds the following are suggested:

(a) **Obedience to Christ.** From her Lord she has received instructions—both explicitly in so many words and implicitly in all His teachings—that she should declare His evan-

gel to the whole of humanity. He has placed His reliance on her doing so.

(b) **Inner Compulsion.** Out of a vital experience of Jesus Christ as Redeemer and Friend and a realization that He alone can meet the deepest needs of mankind, there comes an urge to make Him known everywhere.

(c) **Humanitarian Impulse.** The King and Head of the Church has assigned to her the fulfillment of His errand to humanity, to bring not only life but life abundantly. His Salvation is for the whole personality, physical and mental as well as spiritual. And it includes not only the individual but also the environment, the corporate life—economic, cultural, social—of which the individual is a part.

(d) **World Reconciliation.** Among the political divisions of the world which today are animated by self-interest, ambition, suspicion and fear—all of which retard progress and perpetuate ill-feeling, strife and chaotic relationships—the Church of Christ is the only ambassador and the only effective agency of peace and world brotherhood.

It is expected that by the Grace of God an increased evangelistic zeal will result from this great Christian gathering of 1938, where a new epoch in the expansion of Christianity throughout the world is being sought—in the name and power of its Lord.

MOTION PICTURES

We have recently added six more reels to our Library. These are Biblical Background. They are actual photographs of the people living under conditions similar to those of the Old Testament days and incorporate the results of the recent discoveries in Bible Lands. As teaching aids for the Old Testament these are the best yet available.

39RF8—Bible Background No. 1—Babylonian Customs, Genesis 1-9.....\$1.00

39RF9—Bible Background No. 2—Abraham's Migration, Genesis 10-20.....\$1.00

39RF10—Bible Background No. 3—Abraham in Canaan, Genesis 10-30.....\$1.00

39RF11—Bible Background No. 4—Jacob, Genesis 29-31.....\$1.00

39RF12—Bible Background No. 5—Israel in Egypt, Genesis 42-47.....\$1.00

39RF13—Bible Background No. 6—Slavery and Exodus, Exodus 1-15.....\$1.00

G. B. R. E.

604 Jarvis St.

TORONTO



MARCH

1. Ember Day.
St. David, Archbishop of Menevia, Circa 544.
2. Chad, Bishop of Lichfield, 672.
3. Ember Day.
4. Ember Day.
5. SECOND SUNDAY IN LENT.
7. Perpetua and Felicitas, Martyrs, 203.
12. THIRD SUNDAY IN LENT.
Gregory the Great, Bishop of Rome and Doctor, 604.
16. St. Patrick, Bishop of Armagh, Circa 465.
19. FOURTH SUNDAY IN LENT.
St. Joseph.
20. Cuthbert, Bishop of Lindisfarne, 687.
21. Benedict, Abbot, 543.
25. **Annunciation of Blessed Virgin Mary.**
26. FIFTH SUNDAY IN LENT.

THE THOUGHTLESS CHILD

Jesus Saviour, didst Thou tremble
For the soul that knew not Thee,
When the day came to its ending,
And there was no bended knee,
No appeal to God in Thy name,
No familiar thankful prayer,
No confession of its weakness,
No deep sense of Heavenly care?

As the days slip by in passage,
And the months grow into years,
Know, O Soul, how Jesus watches,
How He gazes down with fears,
Lest the hardening process flourish,
Lest the heart grow stony cold,
Lest it never know the Father,
Whom one day it must behold.

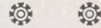
O my soul, take heed and warning,
Read the Gospel Story through
In the silence of thy chamber,
Think upon its words so true:
"No man cometh to the Father,
"Save alone in My own Name,
"He that sees Me sees the Father,
"To this end to earth I came."

Ign'rant soul, so loved of Heaven,
Own thyself in need of Him,
Fatherlike He waits to listen,
When the lights of day grow dim,
When the morning shadows scatter,
And we rise with strength renewed,
Still He listens for our greeting,
For our halting words so crude.

Day by day He waits upon us,
With a mother's fondest love,
Heeding not our careless manners,
Caring for us from above.
Up and thank Him! Be not wanting
In the duties of a son,
Praise Him, bless Him, seek Him, know Him,

Thou, the soul whom Christ has won.

—P. S. C. Powles.



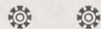
A HOME PRAYER

O Lord, grant that each one who has to do with me today may be the happier for it.

Let it be given me each hour today what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly.

Help me to enter into the mind of everyone who talks with me, and keep me alive to the feelings of each one present. Give me a quick eye for little kindnesses that I may be ready in doing them and gracious in receiving them. Give me a quick perception of the feelings and needs of others, and make me eager-hearted in helping them. Amen.

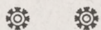
O Eternal God, help us faithfully to fulfill our duties to thee and to each other. Put far from us all unkind thoughts, anger, and evil speaking. Give us tender hearts, full of affection and sympathy toward all. Preserve us from selfishness, and grant that day by day, walking in love, we may grow up into the likeness of thy blessed Son, Jesus Christ our Lord. Amen.



TEACHING AT A MOTHER'S KNEE

Very impressive was the tribute paid by Hon. R. B. Bennett in his farewell address at St. John to the memory of his mother and the teaching that he had received from her in his boyhood. "I would like," he said, "those of younger years to realize there is some value in the simple prayers we learn at our mother's knee. In moments of trial and temptation the strength from a background of that kind cannot be overestimated."

Every man who has had the great privilege of a good mother will without hesitation heartily endorse that statement.



THE NEED OF DOGMA

Dorothy Sayers in her refreshing little brochure on *The Greatest Drama Ever Staged* starts out by saying "We are constantly assured that the churches are empty because preachers insist too much upon doctrine—dull dogma as people call it. The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man—and the dogma is the drama."



One Communion and Fellowship

March

"Give me the wings of faith,
to rise
Within the veil and see
The saints above, how great
their joys,
How bright their glories be.

Once they were mourning here below,

And wet their couch with tears:

They wrestled hard, as we do now,

With sins, and doubts, and fears.

I ask them whence their victory came;

Their with united breath

Ascribe their conquest to the Lamb,

Their triumph to His death.

They marked the footsteps that He trod;

His zeal inspired their breast;

And, following the Incarnate God,

Possess the promised rest.

Our glorious leader claims our praise,

For His own pattern given;

While the long line of witnesses

Show the same path to heaven." Amen.

—Dr. Isaac Watts.

March has certainly a galaxy of stars, glorious names shining as stars in heaven. Two of these, Gregory the great bishop of Rome, called Doctor, as one of the Fathers of the Latin Church; and Benedict, founder of one of the great monastic orders, were spoken of on this page four years ago, so now we hope to take the others. There will be no space to treat each in detail, and, as the whole of this March is Lent, we would suggest as Lenten reading, the lives of these.

March 1. St. David.

He is the patron saint of Wales, born early in the sixth century. His mother a poor Keltish girl, his father a Romo-British prince, he grew to youth a peasant outcast, then entered a monastery and by his ability worked his way up until elected as its head. Next he was called to be Archbishop of Menevia, then head of the British Church, but one story makes him flee, hiding himself as unworthy of the honour, and then crossing the sea, going to Palestine, a well-nigh impossible feat in those dark ages. But David, or Dewy, as his name is in Welsh, was one of those men who can perform impossibilities. At Jerusalem he was consecrated Arch-

bishop by the Greek Patriarch. This story is old, and shows the early belief that our Church was closely descended from the Greek, not the Roman Church. David was now of rank and importance, his nephew on his father's side being the well-known King Arthur. Outside all traditions is the fact of his work establishing the British Church. We are built on his foundation today. After a long life he passed on; his grave is still in Menevia (now St. David's) Cathedral.

March 2, St. Chad.

A Saxon saint, of great humility, trained at Whitby convent he followed the ritual of the Keltic Church, and later went to Ireland from whence he was appointed to be Archbishop of York; the stormy Wilfred who had been appointed to that see, had gone to Rome, to be, he said, properly consecrated by the Pope. So St. Chad took possession of the high office, but being a man of great meekness he resigned immediately to Wilfred on that storm-maker's return. He then travelled in the lonely parts of north England until the coming of Theodore, Archbishop of Canterbury, who completed St. David's work of establishing our Church. Under his wise guidance the old British Church agreed to adopt some minor changes (keeping the Latin date for Easter, etc.), so there was peace between the Keltic Church, and the newcomers from Rome. Chad accepted episcopal consecration from Theodore, and was entrusted with the religious leadership of huge half-pagan Mercia (Middle England). There his see city was Lichfield, where his cathedral still stands, though St. Chad's tomb is in St. Chad's Cathedral at Birmingham, where his bones were taken at the dissolution of the monasteries, but "St. Chad's Gospels", richly illuminated, are still possessed by the Lichfield Church. St. Chad was born, probably, in 620 and died 672.

March 7, Saints Perpetua and Felicitas, and others.

So the Church remembers the Carthaginian Martyrs, particularly the two women. We quote the Collect:

"O God, who didst give a splendid courage to the martyrs Perpetua and Felicitas, when leaving their babes, they went with bright and flashing eyes into the arena and thus, with their companions, most nobly met their death; Grant that we may be worthy to climb the ladder of their sacrifice and to be received into the garden of peace; through the same Jesus Christ Thy Son, who ruleth over the white host of martyrs, with Thee and the Holy Ghost, God for ever and ever." Amen. (English Prayer Book.)

The story of these saints is one of the few we have that



S. DAVID.

were written at the time, and so is not confused by a mist of legends added by the **medieval** copyists. It is a story of the fifth persecution when, alarmed at the progress of Christianity, the pagan priests accused Christians of being the cause of floods, drought, earthquakes, famine, etc. Unwillingly, the Emperor Sirverus signed the edict of death; it was carried out fiercely in Carthage. There Perpetua with her maid Felicitas were prominent Christians. Both young women were married, though their husbands do not appear in the story; they seem to have dropped their wives when accused. Perpetua was of a wealthy but pagan family, and her father spent hours in the prison imploring her to recant. Three men, two of them slaves, were also with the prisoners whom Perpetua comforted by a vision or allegory of the ladder from the arena to God's garden of peace, "God's quiet garden by the sea".

Both the women were mothers. Perpetua left a tiny babe, while the child of Felicitas was born in prison, just before the day of martyrdom. Perpetua supported her as they went "with bright eyes" to their deaths.

Thousands packed the great arena as first the three men ran the gauntlet of "hunters" armed with whips, lashing them so severely that one of them died soon after; the others were given to the lions. Then the women were brought out, and an enraged bull loosed on them. He tossed Felicitas, stunning her, then turned on Perpetua, goring her frightfully. Lying there dying Perpetua heard the loud laughter of the crowd, and saw that Felicitas lay so as to cause the mirth; so, painfully she dragged herself to her friend, covering her with a scrap of her torn robe. Then the bull was on her again. Finally the hunters killed both women with their swords.

It is a sickening tragedy, but the most tragic feature is not the brief sufferings of the martyrs, but the laughter of those lost souls who looked on.

March 17, St. Patrick, patron saint of Ireland.

He was born about 387, in either Scotland or Wales, his father and grandfather both holding office in the British Church. As a lad he was stolen by pirates, and sold in Ireland to Swart Milcho of the Herds. Here, a cowboy among the hills of Ireland, he remembered the teachings of his childhood, and "Christ became the most real of all realities to me", so he writes. Then Milcho, who had treated him with some favour, became his enemy, punishing him unjustly and cruelly. Finding a way of escape, Patrick reached the continent, soon entering



S. CHAD

the Church, where he was later ordained by Bishop Martin of Tours. Ceaselessly St. Patrick heard the call of Ireland, "Come child, and walk with us again". So he went, not as a missionary sent by the Church in Tours, but unwillingly allowed to go, for they believed him to be sacrificed on the Druid altar stones. But he went

"To light on Ulline's hills
a holy flame,
And dying gave
That land a saint which
took him for a slave."

March 19, St. Joseph of Nazareth.

The story in the first chapter of St. Matthew's Gospel, and a hundred legends tell all we know or imagine of him who was chosen of God to be the protector of the girl selected to be the mother of the Incarnate Word. Traditionally, Joseph was much older than the Virgin, but they were betrothed. This could only be broken by a formal divorce, but Joseph planned "to put her away privately", to save her. However, the vision told him that she was to be the mother of the Messiah. He believed instantly, and took her under his guardianship. He passed away while our Lord was still a youth, and ever lives

as the personification of the ideal of chivalry and a labouring man.

March 20, St. Cuthbert.

A Saxon slave boy of northern England, he was freed by St. Aidan, and was trained in the Celtic Church. Later he was ordained by St. Aidan, and travelled through Northumbria. Green, the historian, thus describes his work:

"On foot, on horseback, Cuthbert wandered among the remoter villages whose roughness and poverty other teachers had turned aside. Unlike his comrades he needed no interpreter. The frugal, long-headed Northumbrians listened willingly to one who was himself a peasant of the Lowlands. The rough Northumbrian burr, his patience and his humorous good sense told for him, not less the stout vigorous frame which fitted the peasant-preacher for the hard life he had chosen."

Then he was a hermit at Farne, from where he was brought to be Bishop of Northumbria. "Sheer saintliness showed in him how that transforming force that wins and holds its converts".

In old age he returned to his hermitage to pray for a while for his people, then passed over March 20, 687.

—E. A. TAYLOR.

One Hundred Years Ago

Union of Missionary Societies: Lord Galloway to Bishop G. J. Mountain, dated Westbrook, 18th March, 1839, declining an invitation to amalgamate the U.C. Clergy Society with the Newfoundland and B.N.A. School Society of which Mr. Mack Willoughby is agent and Lord Bisley (?) President. The Journal of the Rev. F. A. O'Meara has been received, with an account of his long trip with Mr. O'Neill, his induction to Priest's Orders and return to Indian Tribes. Bishop Mountain wrote to the Sec'y of the U.C. Clergy Society from Marchmont, Quebec, 31st March, 1839, stating his ardent wish that all the Societies helping the Church of England in the Colonies could be united in one grand institution worthy of such an Empire as that of Great Britain. In the same letter he says word has just been received that U.C. will be erected into a Separate Diocese. He desires to re-engage Mr. O'Neill. (S.P.G. Letters.)

S.P.C.K. Quebec Treasurer Bankrupt: The 20th Annual Report of Quebec Diocesan Committee of S.P.C.K. was read at annual meeting held at Quebec 14th March, 1839. The Bishop of Montreal (President) was in the chair. The Treasurer of the Society was declared bankrupt but in a letter to the Secretary he said that his obligation to the Society was a "sacred debt"

which he solemnly promised shortly to liquidate. The sum of his indebtedness was £236. The new Treasurer elected was Mr. H. Jessopp. The Rev. H. D. Sewell, Secretary, opened his report with the words, "It is with a deep sense of humiliation and sorrow that the Quebec Diocesan Committee of the S.P.C.K. present themselves before the public this year." The Committee circulated Bills and Tracts and maintained National Schools for Boys and Girls as also Sunday Schools in the City of Quebec. (Quebec Diocesan Archives.)

Huntingdon, L.C.: The Bishop of Montreal wrote to the Commissioners of Crown Lands from Quebec 6th March, 1839, requesting lot 69 in the 6th Range of Huntingdon and lot 19 in the same Range of Godmanchester for the purpose of erecting a church thereon. (Public Archives of Canada, Series S.)

Pakenham and Fitzroy Harbour, Ottawa River. Letters from Mr. Waddilove to the Bishop, dated Beacon Grange, Eng., 23rd Feb., 1839. Notice of Acceptance of Messrs. Gibson and Morris as missionaries of the U.C. Travelling Mission Fund. Letter to Mr. Morris: "Your letter with communication from Bishop of Montreal received. You are accepted and may God enable you to serve Him truly . . . Let me know if you can be ready for the 'Pembroke Castle' direct to Quebec about 1st April from Milford Haven. The sum I will advance for the journey will be £25." To the Rev. Ebenezer Morris, Vicar of Llanelly from Rev. W. J. D. Waddilove, agent for "The Stewart Missions" . . . To the Bishop: Mr. Morris will be of most use where you have Welsh settlers—Bathurst or elsewhere. (Mr. Morris went to Pakenham and Fitzroy Harbour.) Messrs Greene, Dawes and Petrie (as well as these two) have received pledges of assistance from this Fund (Mar. 24, 1839). Mr. Gibson has taken his passage on the "Christina" from South Shields on 2nd April. These are the first ships. Our Fund cannot afford the steamers. Mr. Gibson will be the one for Georgiana. I suppose Nelson or Hamilton will be his landing place. (Quebec Diocesan Archives.)

Union of U.C. and L.C.: Rev. A. N. Bethune, Cobourg, to the Archdeacon of York. Has arranged with "young McKenzie of U.C. College" to assist him with "The Church". Is sending the contribution of his congregation towards the rebuilding of St. James', together with £10 from himself. Is pleased with the standing of the Church of England in the recent census. "Draper seems to be disgracing himself more and more every day. I think his constituents should call upon him to resign his seat, after his late expose upon the Union. He has no public principles, but he has got on and cares not. (March 28, 1839.) Resolutions on the subject of a Union of the Prov-



inces of Upper and Lower Canada. March 23rd and 27th, 1839. Passed by the House of Assembly and sent to the Hon. the Legislative Council for their concurrence. Memorandum of "Working of the Union". Signed "O.T." but in the handwriting of Dr. J. Strachan. March 6, 1839. (Ontario Archives—Strachan Papers.)

(Note)—To the Legislative and Executive Councils the Union of the two Canadas meant the granting of responsible government with the probable loss to their members of the chief places in provincial affairs. The Hon. W. H. Draper, an Executive Councillor and Solicitor General of U.C., was addressed by Rev. Egerton Ryerson on the Clergy Reserves Question in a 156-page pamphlet, 1839. (Copy in University of Toronto Library.)

Clerical Associations: Notices of the meeting of the Eastern, Midland and Western associations at Bytown, Cavan and Guelph, were printed in "The Church", Jan. and Feb. 1839. At Bytown the Rev. Messrs Geo. Archbold, E. Boswell, W. Harper, M. Harris, J. B. Lindsay, J. Padfield, H. Patton, R. V. Rogers, S. S. Strong and W. W. Wait met and decided to raise £75 for a travelling missionary in the Johnstown and Bathurst districts. The sermon preached by the Rev. R. V. Rogers, Rector of Richmond, was printed at the office of "The Church", Cobourg, under the title: "Schism; a sermon preached at Bytown before the Eastern Clerical Association on Thursday, Jan. 10th, 1839". A copy is in the Toronto Public Library.

A "Dominant" Church: Denial of this charge was made by the following 15 signatories of the "Address of the Eastern Clerical Association to the Christian Public", Geo. Archbold (Cornwall), M. Harris (Perth), R. Blakey (Prescott), E. J. Boswell (Carleton Place), R. Rolph (Osnaburg), W. Gunning (Younge), H. Patton (Kemptonville), E. Denroche (Brockville), J. Padfield (Franktown), F. Tremaine (Beverley), S. S. Strong (Bytown), J. G. B. Lindsay (Williamsburg), W. F. S. Harper (March), R. V. Rogers (Richmond), and W. W. Wait (Goulburn), on 1st Feb. 1839 in the columns of "The Church".

Perth, U.C.: Rev. M. Harris held Services at Perth twice a Sunday and at the 3rd, 8th and 10th Concessions of Drummond, and at the 3rd and 10th Concessions of Bathurst on week days. Sunday School 60, Baptisms 98. Confirmation held 31st October 1838 for 156 persons.

Huntley, U.C.: The Rev. Mr. Harper held the first Service in the handsome stone church erected in 1838 on the 3rd line of Huntley, last Sunday week (Feb. 1838). Attendance amounted to 300 persons. ("The Church", 2nd Mar. 1839.)

Kemptonville, U.C.: Rev. Hy. Patton officiates in St. James' Church, Kemptonville, and Christ Church, Marlborough, every Sunday; and at Trinity Church, Merrickville. His labours in the out-stations have been lightened by the Services of the Rev. Wm. W. Wait who officiates in Merrickville, Wolford and North Gower, besides assisting the Rector of Richmond. Last November the Bishop confirmed 34 persons. The S. S. pupils, 30 in number, at Kemptonville recited 28,762 verses of Holy Scripture.

Kingston: Rectory of St. George's: Archdeacon Stuart, LL.D., Rector, Rev. R. D. Cartwright, M.A., Assistant, Rev. W. M. Herchmer, B.A., Chaplain to the Forces. Baptisms 159. Communicants 223. Annual collections (for charitable and other objects) £180. 57 were confirmed at the late Confirmation.

Napanee, U.C.: Rev. S. Givins reports Services held in Mohawk Church and the Napanee Church every Sunday. This latter building is a neat stone edifice of the gothic order erected by the proprietors of Napanee, Messrs. Cartwright, with a gift of adjoining land. The Rector thanks Toronto people for gifts enabling him to buy the Communion Plate belonging to the Kingston Dockyard Naval Chapel. ("The Church", Dec. 1838.)

Carrying Place, U.C.: The Rev. John Grier, besides holding Service in this place on Sunday mornings, has Services at the Trent, at Ameliasburg, at Brighton where the militia are stationed, at Hillier, at Frankfort on the Trent, and in Cold Creek Valley. Baptisms 99.

Belleville, U.C.: The Rev. John Cochran, A.B., reports Services at Belleville and Sidney every Sunday with weekday Services in Huntingdon and Hungerford townships. The church in Belleville was painted and Communion Plate purchased. 33 Baptisms, 132 Communicants. ("The Church", Dec. 1838.)

Cavan Rectory, U.C.: Rev. Sam. Armour holds Services in the two churches of Cavan, St. John's and St. Paul's, each Sunday; and in Emily and Ops on week days. Baptisms 116. On 18th and 19th Oct. 1838 60 persons were confirmed by the Bishop of Montreal. At the Midland Clerical Association Service the Rev. Wm. Macaulay preached a learned sermon on the 15th Article.

Peterboro': Rev. C. T. Wade holds Services in St. John's Church and also in Townships of Smith, Otonabee, Dummer, Doun and Fenelon Falls. Baptisms 66.

Port Hope, U.C.: Rev. Jonathan Shortt reports Services in St. John's Church twice a Sunday and occasionally at four stations in Hope Township. S. S. pupils 30, Baptisms 65.

Cobourg: Rev. A. N. Bethune holds Services in St. Peter's and at Grafton, also lectures on week days in Hamilton and Haldimand townships. Baptisms 123. Confirmed by the Bishop last October 85 persons. Communicants 195. ("The Church", Feb. 1839.)

Toronto, U.C. College: Rev. John McCaul, LL.D. of Trinity College, Dublin, new Principal of Upper Canada College, arrived 26th January, 1839, and was installed in office amidst rejoicings of the 160 boys in the Great Room of the College and an address presented to the Rev. Chas. Matthews, A.M., 1st Classical Master and Acting Principal, by the 7th Form boys. ("The Church".)

Medonte, U.C.: The Rev. George Hallen, officiating minister, reports 11 Baptisms in 1838. He performed Services at Penetanguishene on Nov. 18th and 25th where there were 12 who received the Sacrament, and at Orillia on Dec. 23rd, 1838. His services are voluntarily and gratuitously given. The Rev. George Hallen receives no stipend from any source.

Hamilton and Barton Rectory, U.C.: Rev. J. G. Geddes holds Services twice on Sundays for this congregation and also for the Militia Battalion. Since July 1838 when the Rev. T. Greene, formerly Travelling Missionary, of London District, took charge of the congregation, Wellington Square (**Burlington**) was also annexed to Mr. Geddes' charge. Last September the Bishop confirmed 47 persons. Baptisms 80, S. S. pupils 134. The handsome edifice, now in course of erection will soon be completed. A seraphin costing £40 has been purchased. It is to be replaced by an organ when the church is finished. ("The Church".)



Diocese of Saskatchewan

On St. Paul's Day, January 25th, in St. Alban's Pro-Cathedral, Prince Albert, the Rev. Charles Daisley of White Fox, the Rev. J. Conrad Bower of Hudson Bay Junction and the Rev. Edwin Stanley Light were raised to the Priesthood, while Mr. Douglas Charles Wicken-den of Lac la Ronge, and Mr. William John Brant of Sturgeon Lake were ordained to the Diaconate, our Bishop officiating.

At the Evening Service the new Canons appointed by the Bishop were installed, the Bishop again officiating, assisted by Archdeacon W. E. J. Paul and Archdeacon G. H. Holmes. The new Canons were the Rev. A. Fraser of Hines Lake, Rev. A. Beckwith of Shellbrook, Rev. E. V. Bird of Medstead, and the Rev. T. W. Wilkinson of Tisdale. The Rev. W. S. Noble was also installed as Canon Residentiary at this Service.

The Executive Committee of the diocese met in the Bishop's Room on Thursday, January 26th, almost all members being present. Routine business was dispensed with and tentative plans for the centenary celebrations for 1940 were discussed, the Bishop naming the committee to work on this matter. Good reports were presented by the Rural Deans and the Archdeacons, the response of all the parishes in the diocese resulting in the payment in full of our apportionment to the M.S.C.C.

Many reports of annual meetings appearing in the Prince Albert Daily Herald during the past month emanating from the parish of the diocese have been encouraging in the extreme. Whilst finances have been most difficult and in many cases disappointing, a fine spirit of faith and endeavour has been in evidence, some parishes showing very encouraging increases in church attendance which is mute testimony of the courage and fortitude of these Western Parsons who continue to battle heroically in spite of difficulties.

The Rev. J. C. Daisley and the Rev. E. S. Light who were raised to the Priesthood on St. Paul's Day are both Saskatchewan boys, the former being the first boy born in Prince Albert to become a priest in our Church. The latter's home town is Leask.

Diocese of Toronto

All Classes Gather at St. Philip's to Assist New Canadian Citizens

The rich and the poor, the residents of exclusive residential districts, and those who have come but recently from Europe and live in the congested Dundas and Spadina areas, meet on common ground in St. Philip's Anglican Church, Toronto.

It is an experiment in Canadianizing the New Canadian through the agency of the Church, and the rector, Rev. J. A. Robinson, is enthusiastic over the result. Before the Holy Communion rail on any Sunday, there may be seen a woman of European peasant birth kneeling alongside a man whose name stands for wealth and social position.

St. Philip's Church is practically the only one devoting its energies to work among the New Canadians. It is unique in the fact that families of the original congregation, residents of Rosedale, Forest Hill and other sections, still retain their membership in the church, and attend Services regularly, giving assistance to the newcomers in their efforts to learn Canadian civic and church life.

The development of the work at St. Philip's has been gradual, but today the Sunday School enrolment is nearly 500, with an average attendance of 235. It is a school of many nationalities—English, Irish, Scottish, Welsh, British West Indians, Hungarians, Jugo-Slavs, Italians, Germans, Swedes, Jews, Czecho-Slovaks, Rumanians, Ukrainians, Poles, Russians, Armenians and Dutch, all meeting in its classes.

"There is too little being done in Toronto to help the New Canadians to become Canadianized," said Mr. Robinson. "They are so proud of being Canadian and are so eager to make good. The majority are better educated than our average Canadian. The mothers and fathers hope their children some day will be the greatest in the country. St. Philip's is not a club, and we believe that the New Canadians will become better Canadians because of the religious influence and teaching of the Church if they can be made to feel at home with us."

Archbishop Owen Dedicated St. Nicholas' Church Recently

The spirit of co-operation that built the walls around Jerusalem in Nehemiah's day has found a counterpart in St. Nicholas' Parish at Lakeview, under the leadership of Rev. R. K. Perdue. The basement of the new church was dedicated by His Grace, Archbishop D. T. Owen, D.D., following months of devoted work by men of the congregation. Last May the first sod was turned on the site where the completed basement stands. Since that time 2,000 hours of voluntary labour have been contributed by the men—chiefly in the evenings and on Saturday afternoons. The structure dedicated is of stone which was donated by Mr. A. V. Cote of Cooksville. With the exception of the masonry, practically all the work was done by volunteers. Without the co-operation of the volunteers the church could not have been built.

BOOK REVIEW

Church Builders of the Nineteenth Century by Basil F. L. Clarke. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. 296 pages. . . . Price \$3.75

As an historical record of the church builders of the nineteenth century, an account of their work, and the various influences affecting the Ecclesiastic Architecture of the period, this book is excellent and worthy of highest praise. As an inspiration and guide for those seeking information for church building of today it might add to, rather than clarify, the confusion existing in the mind of the average layman. On the other hand, it does expose some of the fallacies and rather ridiculous premises of the arguments submitted by advocates of the Gothic style as the only suitable one for the architecture of the Christian church. To the ardent disciples of Ruskin and Pugin, of whom strangely enough there are many even today, I would recommend it, with the hope that they will gain a better knowledge of what lay behind their writings on the subject.

Although Mr. Clarke does not place great emphasis on the books of Ruskin it is very apparent to every architect that his opinions are still taken very seriously, probably due to the importance of his place in English literature. Consequently the layman, not distinguishing between their literary merit and the unsound and distorted opinions expressed by Ruskin on subjects of which he had very little real knowledge, accepts the views he expresses as those of a recognized authority. As Mr. Clarke points out, he did not realize his deficiencies and lack of knowledge until it was too late for him to remedy the damage he had done.

In Sir Kenneth Clarke's book "The Gothic Revival" the influence of the romantic movement in English literature is stressed. Mr. B. F. L. Clarke apparently places little importance upon it and only refers briefly to this aspect. He places greater emphasis on the popular movement to restore much of the ritual of worship abolished after the Reformation. It is hard to realize that the Chancel and Sanctuary were once barred from the Anglican Church. That the Camden Society, the Oxford Movement and other lay organizations were the real origin of the Gothic Revival seems to be logical. Mr. Clarke's exposure of some of the absurd ideas put forward by these organizations would be amusing if it were not for their tragic results. It is rather surprising that no mention is made of the nineteenth century industrial revolution and the rapid growth of towns and cities. This must account for the shortage of churches in the new centres of population as well as the neglect of the smaller village churches of earlier date in the rural districts.

To visualize England as it might have been without the ugly monstrosities of the Gothic Revival, one has but to visit the Scandinavian countries. The Revival had little or no influence in Sweden, Denmark and Norway. Today their designers and architects are not hampered by confused ideas. Eclecticism is not apparent. Their modern churches are planned for conveni-

ence and to fill the requirements of their form of Service. They are not too clever, and are an unconscious development of their traditional architecture. We can learn much from them.

Canada and the United States did not escape, although Mr. Clarke does not mention any examples in either country by English architects. In Toronto we have several examples. One of the best is the older portion of St. Paul's on Bloor Street. It is reported to have been designed by a pupil of the famous Augusta Charles Pugin, one of the outstanding figures of the period in England. Architecturally it is much superior to most of the work in England. There are scattered through Ontario many examples of wooden churches with pointed arch windows, imitation buttresses, and other absurdities—the result of the unintelligent enthusiasm of untrained builders.

Mr. Clarke's book might well serve as a useful weapon to the architects of today with which to slay the persistent and erroneous idea that there is only one style of architecture suitable for church buildings. Although he makes no effort to present arguments pro and con the Gothic Revival, the evidence he presents is damning.

—W. L. Somerville.



POPULARITY AND SPIRITUAL ATROPHY

I have lately been reading a Penguin book—On England—by Earl Baldwin. Here is a paragraph from an address made at a Conference of the Free Churches. The speaker referred to the fact that it was the first occasion that he had addressed a body directly connected with any of the churches. "I have always in the past," he said, "been reluctant to speak at those gatherings, possibly from the Englishman's fear of saying in the excitement of a public audience more than he really felt or really believed, knowing as a public man the temptation of winning easy applause by saying comfortable things, by saying things that are an exaggeration of what one really feels oneself, with the inevitable result, so often seen, that the more popular one becomes as a speaker, the greater is the tendency to spiritual atrophy of the individual."

There is no more deadly disease that can attack the soul of man than "spiritual atrophy".

THE YOUNG SOLDIER AND CRUSADER

That is the name of a weekly paper published by G.B.R.E. for the children of our Sunday Schools. The issue for the month of March tells the story of the missionary work of the Canadian Church among the Indians and Eskimo in Canada, as well as the story of the work in Japan, China, and India. The papers are profusely illustrated in some cases with colour photography. The illustration of St. Paul's Hospital, Kweiteh, is particularly good. I wish to congratulate whoever was responsible for the production of these papers. I doubt if anything of like merit is produced elsewhere for use in Sunday School.

Maritime Notes

An interesting, brief sketch of the career of "Church Work" appeared in the columns of the "Canadian Churchman". "Church Work", which was forced to cease publication last December, began its career in 1876. During the 62 years of its existence it was under the editorship of the Revs. J. H. D. Brown and E. W. S. Pentreath who founded the paper as an 18-page monthly containing Facts, Notes and Instructions. Rev. Dr. Ambrose published it between 1883-4 and 1897, and it had a wide circulation. Then followed the Rev. R. F. Dixon who enlarged its size. Canon C. V. Vernon was the next proprietor. Then the Diocese of Nova Scotia took charge of it and the subsequent editors were Rev. W. Goddan Fenwick, Rev. R. A. Miller, Rev. C. Rand and Rev. J. M. C. Wilson. In the annals of Church of England journalism in Canada, 62 years almost constitutes a record for continuous publication, under the same name.

Missions for the members of the laity and retreats for the members of the clergy are advocated by the Bishop of Nova Scotia in his recent Pastoral Letter to the clergy. The Bishop urged churchmembers to become active disciples of Jesus Christ and he proposes sending two specially selected priests to the parishes for the purpose of furthering the end in view.

Dr. Raymond, for 20 years Rector of St. Paul's, Charlottetown, has been made Archdeacon of Prince Edward Island and the Rev. H. F. Cross of Fairview, Rural Dean of Halifax. The latter was installed into his office by the Archdeacon of Halifax.

Fredericton Cathedral is a fitting setting for any ecclesiastical function and pre-eminently so for the consecration of a priest to the apostolic office. Of the six bishops (Montreal, Nova Scotia, Quebec, Maine, New Hampshire and the former Bishop of Quebec) who laid their hands upon the head of the Very Rev. William Henry Moorhead in this beautiful temple on St. Paul's

Day, it was fitting that Bishop Lennox Williams, the father-in-God of the Bishop-elect in a very intimate sense, should have been one. Equally fitting that the Padre under whom "Pat" Moorhead served as Chaplain to the Canadian troops overseas should have been the preacher. The final address of Dr. McGreer to the Bishop-elect brought an almost audible assent from the congregation that filled the cathedral to its capacity.

A pectoral cross which is valued at \$300.00 and is to become the perpetual property of the See of Fredericton is being presented to the new Bishop by the Diocese.

The Bishop was led to his throne by the Archdeacon of St. John, Ven. H. A. Cody, and the enthronement sermon was preached by the Archdeacon of Fredericton, Ven. S. C. Gray.

The provincial House of Bishops met in Fredericton to elect a metropolitan to succeed the late Dr. Richardson and at the same time to accept the resignation of Dr. Farthing, Lord Bishop of Montreal.

The old Province of Canada will officially recognize its new metropolitan in the person of the Right Rev. John MacKenley, Lord Bishop of Nova Scotia, at the ceremony of enthronement to take place early in March at Halifax Cathedral.



A SOUND LESSON BADLY NEEDED

The sentence of four months in jail and two years' suspension of his driving licence meted out to a truck driver in Quebec by Judge Fortier for having driven his vehicle while under the influence of liquor is a salutary one that should be heartily approved by the general public who are at the mercy of such fools.

Were like sentences inflicted upon all similar offenders, there would be less justification for the statement made by an experienced member of the Montreal police force that "Death on the highways or on the city streets is the safest form of murder."



"Christ the Lord" Movement

Fear not; I am the first and the last, and the Living one; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades (Rev. i: 18-19).

"I came not to do Mine own will, but the will of Him that sent me." The whole life of the Christ, the Saviour of mankind, is aptly summed up in this one brief sentence which fell from His own lips. What a subject for meditation: the temptation of Christ! "And He was there in the wilderness forty days and forty nights tempted of Satan." The three specific temptations recorded at length by St. Matthew and St. Luke were the climax, but the record proves that Jesus endured and withstood to the end. Our Divine Lord endured, resisted, and gained the mastery by recognizing that the supreme law of life is perfect submission to the perfect will of God in whom we live, and move and have our being. Experience teaches that a testing time will come to all who are truly seeking God and striving to do His will. The First Commandment which contains the sum and substance of all Christian teaching was the weapon used by our Divine Lord to make His victory over Satan final and complete. A comforting thought is that whereas we must be tried and purified to test what manner of disciple of Christ we be, sooner or later such discipline, if rightly received, will turn to our spiritual advantage. Blessed are they that endure to the end for they shall be saved.

Studies on the Acts of the Apostles are being written for members of "Christ the Lord" Movement by the Rev. J. T. Robbins, M.A., rector of St. John the Evangelist Church, Toronto. Particulars on request to the registrar, Mrs. F. G. H. Williams, 1434 King St. West, Toronto 3, Ont.

THE CHURCH BIBLE AND PRAYER-BOOK SOCIETY

The fortieth annual meeting of the Church Bible and Prayer-Book Society was held in Toronto on January 23rd, with His Grace the Lord Archbishop of Toronto presiding.

The Directors' report showed that during the year 95 grants had been made for use in 18 Dioceses, involving a distribution of 3,046 books. Nine grants were made to Indian Missions; 2 to the work of the "Sunday School by Post"; 2 to Social Welfare Institutions; and the balance to Missions from coast to coast. 180 congregations, at least, were benefited by these grants, besides the work of the "S.S. by Post" in 2 Dioceses.

For more than forty years the Society has been giving encouragement and help to struggling congregations in this vast Dominion, and has made no less than 2,679 grants at an expenditure of \$38,906.75. In view of the straitened circumstances with which so many parishes are faced the appeals for assistance are numerous, so the Directors hope that contributors will be as generous as possible again this year. Many requests have been made for Prayer and Hymn Books no longer required by congregations and individuals who have purchased the new Hymnal, and 3,000 books in good condition are needed immediately. Those willing to help in this way are asked to notify the Rev. C. Carpenter without delay as to the number and kind of books they can supply.

The Organizing Secretary is the Rev. W. G. Walton, 127 Delaware Ave., Toronto; and all correspondence relative to grants, or to offers of used books, should be addressed to the Rec. Secretary, the Rev. Charles Carpenter, 73 Bedford Park Ave., Toronto 12, Ont.

Diocese of Saskatoon

Many parishes benefited from the adoption plan this Christmas and received gifts from eastern points for their Sunday school children. In his own parish your correspondent records with gratitude receipt of splendid gifts and cash to buy others from three Sunday Schools, one W.A. branch and one individual. These were sufficient to take care of eighty-four children in two country schools. It also helped the local school in their annual adoption of the fifty children in the Red Pheasant Indian Reserve. Thus we learn the pleasure of receiving, the joy of giving and the reality of the fellowship which binds us one to another in Christ Jesus our Lord.

Such reports of annual meetings which have appeared in the daily press would indicate that by the continued faithfulness of church people financial storms have been weathered and progress made. The number of parishes against whose name the secretary of synod is able to write "apportionment paid in full" has increased over last year. This is encouraging and will bring joy to the heart of the bishop who, when news of reduced M.S.C.C. grants brought anxiety as to whether all existing work could be carried on, made a special appeal to all parishes. In the humble opinion of this correspondent the next big task confronting the Church is the building of a tradition of fully paid apportion-

ments. There is nothing spectacular about it as with the restoration fund but it is just as urgent and it can be done. In any diocese the parishes paying in full are not necessarily the ones best able to do it. They are the parishes in which parson and people are determined that outside obligations shall be met.

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On February 20th the Vestry held a Whist Drive in the Parish Hall and very good attendance was noted.

W.A.

The W.A. held its Annual Meeting in the early part of January and several reports were presented showing all obligations met for the year 1938. The election was as follows: Hon. President, Mrs. A. Fleming; President, Mrs. E. Corlett; First Vice-President, Mrs. Pullman; Second Vice-President, Mrs. C. Storey; Secretary, Mrs. Rutledge; Treasurer, Mrs. H. Bromley; Prayer Partner, Mrs. E. Corlett; E.C.D., Mrs. Baines.

Under the auspices of the W.A. a Novelty Whist was held on January 18th and was quite successful. A Tea is planned for March 22nd.

Dramatic Society

The Annual Meeting of this society was held on January 11th and a very successful 1938 was reported. The election resulted as follows: Hon. President, Rev. C. Storey; President, Mr. Dan Smith; Vice-President, Mr. L. H. Bladon; Secretary-Treasurer, Miss B. Hayden; Business Manager, Mr. G. Stretton; Stage Manager, Mr. F. Hayden; Electrician, L. Kay; Director, Rev. C. Storey; Assistant and Prompter, Mrs. G. A. Roop. The play "Here Comes the Prince" was staged for the third time on January 21st. At the close of the play several scenes were photographed by Mr. H. Hollingsworth. These pictures can be had from the Studio or from Miss B. Hayden.

A new play entitled "Hobgoblin House" is now being read and casted so as to be produced in the near future.

Choir

The Choir held its Annual Meeting on January 11th and the following officers were elected: Hon. President, Rev. C. Storey; President, Mr. L. H. Bladon; Secretary-Treasurer, Miss J. Lawrence; Librarian, Miss E. Patterson; Press Reporter, Miss B. Hayden; Organist and Choirmaster, Mr. O. Kendrick.

Sunday School

Under the able supervision of Mr. E. Hayden and his teachers, the school has again completed a very successful year. It is very gratifying to note that out of 70 members there is an average attendance of sixty per cent. The last Sunday in each month takes the place of a Children's Service which is held in the Church when the parents of the children are invited.

Girl Guides

St. Mark's Troop, under the able leadership of Acting Capt. Ruby Davy and Lieutenant W. Ball, is showing marked progress.

On January 23rd Commissioner G. Mullen enrolled a number of recruits. The mothers were very interested spectators. Those enrolled were: Audrey Menier, Thelma Reed, Dorothy Ladret, Dorothy Lynons, Grace Moffat. The presentation of Second Class badges will be held for Mary Paling, Francis John and Joan Cawley. Lectures in First Class tests are being given by members of the Company. Under this instruction we hope to obtain several First Class badges.

ST. MARY'S

THE REV C. STOREY

The Annual Meeting of the Parishioners was held in the Parish Hall on January 23rd, and it was very gratifying to see a good turn out. Various reports of the organizations were read and all showed splendid improvement. The election of officers took place and resulted as follows: Vicar's Warden, Mr. C. Baines; Peoples' Warden, Mr. D. Harper; Secretary, Mr. A. Anderson; Vestry, Mr. MacDonald, Mr. A. Packford, Mr. J. A. Ross, Mr. H. Reeves, Mrs. Brown.

Votes of thanks and appreciation were extended to those who helped to make the parish hall comfortable. It is expected that more improvements will be carried on in the near future. All existing debts were reduced and confidence and hope were expressed for the year 1939.

The W.A. report showed marked progress, both financially and numerically. The officers elected were as follows: Hon. President, Mrs. J. Gee; President, Mrs. Reeves; First Vice-President, Mrs. Orris; Second Vice-President, Mrs. C. Storey; Secretary, Mrs. Collier; Treasurer, Mrs. Croft; Juniors' Superintendent, Mrs. Orris (pro tem); Little Helpers', Mrs. World; Dorcas Secretary, Mrs. Goodenough; Prayer Partner, Mrs. Orris; Social Service Secretary, Mrs. Pallister; E.C.D. and U.T.O., Mrs. Bradshaw; Living Message and Church Messenger, Mrs. Gittins; Flower Fund, Mrs. D. Harper; Literature Secretary, Mrs. Jackson; Reporter, Mrs. Orris.

We are very sorry to hear of the illness of Mrs. H. Jones and Mrs. A. Packford, the prayers of the congregation will go out to them for a speedy recovery.

A.Y.P.A.

We are very pleased to hear of good reports pertaining to this branch. Three One-Act Plays will be produced after Easter for which rehearsals are now being held. The plays are as follows: "Marrying Off Father," directed by Mrs. H. Cuff; "Michael," directed by Mr. L. Veats, and "Pros and Cons," directed by the Vicar.

The executive is to be congratulated for making the meetings of this branch interesting and enjoyable.

Junior W.A.

Under the able leadership of Mrs. Orris this group showed marked interest in the work. We were pleased to have Mrs. Wills with us recently and it was most edifying and interesting to hear her lecture on the work of the Church in India. This lecture was illustrated by lantern slides, the lantern being worked by the Vicar.

Choir

Under the leadership of Mr. H. Jones the choir is rendering valuable service. We are sorry to hear that Mr. Jones is suffering with a very severe cold and have missed him considerably the last few Sundays. However, the fervent wish is expressed by all that his face will be amongst us again.

Confirmation Service

Confirmation Service, conducted by the Lord Bishop of Edmonton, was held on February 26th. The Church was crowded with friends who came to pray for those receiving the Laying on of Hands. The following candidates were presented: Thompson Claude Robinson, Thomas Howard Williams, James McMullen, Richard Briant Reeves, Mrs.

Hazel Heeks, Eva Shortridge, Mary Grace McPherson and Berly Eileen Jones.

We are very pleased to see Mr. H. Cuff well and around again after several months of illness and the hope is that he will keep the best of health in the future.

ST. STEPHEN'S

THE REV J. C. MATTHEWS

Sunday Services: Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.; Sunday School, 10 a.m.

Week-day Services: Holy Communion, 8 a.m. on Monday, Thursday and Saturday; Wednesday at 10 a.m.

Dr. Rowe, Rector of All Saints' Pro-Cathedral, will preach on Sunday, March 5th, at 7.30 p.m.

The Men's Guild is busy practising for a Minstrel Show, to be put on some time after Easter. A Men's Service, sponsored by the Guild will be held on Palm Sunday, April 2nd, at 3 p.m. The special preacher for the occasion will be Dr. Rowe.

At the monthly meeting of the Willing Workers on February 2nd it was decided to hold Teas every Thursday at the homes of different members during Lent. On St. Valentine's Day a Whist Drive was held at the Rectory, the hostesses being Mrs. Matthews and Miss Moody, and every one enjoyed a splendid time.

St. Stephen's Choir held a very successful Whist Drive and Dance in the Parish Hall on Tuesday, February 21st. Some 60 people were in attendance and 14 tables of Whist were played. Prizes Winners were Miss Hilda New, Miss Joyce Nixon, Miss Elsie Nelson, Mrs. J. C. Matthews, Mrs. J. Swaffield, Mr. Sampson and R. Kitzell. Dancing began after the luncheon. Mr. T. J. Jones and Mr. J. Watson supplied the music and the refreshments were served by members of the choir, Mrs. Gouldring being convenor.

St. Hilda's Guild held the regular weekly meeting on Friday, February 17th. A Scrap Book is being prepared for the Children's Ward in the Royal Alexandra Hospital and it would be much appreciated if members of the congregation would donate used Christmas Cards or Greeting Cards of any description.

Rural Deanery of Wetaskiwin

ST. PAUL'S, PROVOST

THE REV. WM. T. ELKIN

The annual congregational meeting was held in the Vicarage on Wednesday, January 25th, with a good attendance. The treasurer's report showed the finances of the parish to be in good shape.

W. G. Fox was re-elected as Peoples' Warden, and W. B. Holtsbaum was named Vicar's Warden. Dr. C. B. Rich was re-elected as Secretary-Treasurer. Members elected to the Vestry were: The Wardens, Mrs. Rich, Mrs. Morrill, Dr. C. B. Rich, Wm. Eaton and A. Doucette.

The W.A. annual meeting took place on January 12th, at the home of Mrs. Rich. The reports showed that the year's work had been most successful. Officers elected were as follows: President,

Mrs. C. B. Rich; Vice-President, Mrs. T. Blackmore; Secretary, Mrs. L. Young; Treasurer, Mrs. F. Lewis; Little Helpers', Mrs. T. Morrell; Sick Visiting, Mrs. W. B. Fox and Mrs. Gautun.

The Corporate Communion was held on the Patronal Festival—Conversion of St. Paul—with a full attendance of members present.

During the curling bonspiel, the members undertook to cater for the refreshments for two days, and a substantial profit was realized from this venture.

On January 24th the 'teen-age girls of the parish organized themselves into a Chancel Guild, with the following officers: President, Miss Phyllis Young; Vice-President, Miss Phyllis Wright; Secretary-Treasurer, Miss Hazel Fox. A very successful Valentine's Tea on February 11th was their initial effort, and is to be followed by others at a later date.

Since the beginning of the year, we have said farewell to two members of our Young Peoples' Society, to Miss Phyllis Bristow, who was recently married in Edmonton, and to Miss Viola Smith, who has moved to Saskatoon. Two successful card parties and dances have been held in the theatre, and the young people are now formulating plans for a dramatic production in April.

During Lent Devotional Services will be held in St. Paul's on Wednesday evenings at 7.30.

IMMANUEL, WETASKIWIN

THE REV. W. M. NAINBY

Lenten Services are being held on Thursday of each week throughout the season, and we hope that many will be present at each service.

The Vestry met for the usual monthly meeting at the home of Mr. J. B. Black. Among other things it was decided that if possible our apportionment should be paid monthly in future.

The W.A. met at the home of Mrs. H. French on Tuesday, February 14th. As a result of the successful tea held late in January it was found possible to make another payment off the Rectory mortgage.

The Rector spoke on "The Plight of the Jews." The Sanctuary Guild held the annual meeting at the home of Mrs. S. Cole. Mrs. Compton and Mrs. W. M. Nainby were elected Hon. Presidents, and Mrs. E. Barnett was re-elected President, with Mrs. M. Higginson as Secretary-Treasurer. The Sanctuary Guild plans to make new sets of frontals for all the seasons. It was decided to hold another congregational tea, and this was to take place at the home of Mrs. Montgomery. The Guild is to meet each month, and the Rector will lead the group in a study of the Prayer Book.

ST. MARY'S, PONOKA

THE REV. W. M. NAINBY

St. Mary's Church will be celebrating the 25th anniversary of the building of the Church this coming Whitsunday, and we are hoping to make the occasion a memorable one.

Lenten mid-week services have been arranged for Tuesday evenings, and we look for a good attendance of those who understand what Lent really means.

The February meeting of the W.A. was held in the Parish Hall, and Mrs. Campbell and Mrs. Young acted as hostesses. A Missionary Paper was given by Mrs. W. M. Nainby. A number expressed the desire to attend the annual W.A. Diocesan Meeting in Edmonton in March.

Tentative plans for a St. Patrick's Tea were made.

The Vestry met for the usual monthly meeting in the Rectory on February 7th.

The A.Y.P.A., Junior W.A., and Boy Scouts are all meeting regularly, and are busy with their respective programmes. The A.Y.P.A. sponsored a show most successfully, and were delighted with the result. Mr. Backman of the Boy Scout Association paid a most welcome visit, and gave a delightful illustrated talk. A large number attended the A.Y.P.A. annual meeting in Edmonton.

CAMROSE

THE REV. A. WALLIS

A Message.—So often we think of Lent, vaguely, as a rather serious time; hymns have a solemn strain, and there are things we "should not do until Lent is over."

Stanley Jones has written "The Character of Jesus is becoming the Silent Judge of all things." When we think of that, Lent becomes something real, something definite to be shared with Him in Whose memory we keep it. There are things to give up—prejudices, littleness, fear, making room for love, largeness of spirit, and a courage which carries us into the deep places with God. So many little plans get broken that deeper ones may be fulfilled, and the way will often lead up a hill called Calvary.

"Lift up our hearts in Thy strong Hands, fill us with a sense of Thy nearness, of Thine un-failing Companionship, so that this season of Lent may be a tryst that we have kept with Thee."

A.Y.P.A.

This activity is pioneering for most of our young people, and it is extremely interesting to notice the increasing confidence and initiative shown by them at their meetings.

Their Press Correspondent, Marie Tanner, brought back an interesting account of the Convention. Among other things she wrote: Six representatives from St. Andrew's A.Y.P.A. of Camrose attended the A.Y.P.A. Convention held in Edmonton, they were Patsy Colbert, Anne Richardson, Audrey Bradley, Doreen and Tommy East, and Marie Tanner. A profitable week-end was spent, an they brought back many ideas and much to think over.

They were impressed with the splendid co-operation shown by the delegates, and the Camrose young people wish to express their sincere appreciation of the kindness shown them by the members of the City branches of the A.Y.P.A."

Canon and Mrs. Sheasby ask your prayers for Indians of their Mission who are ill in the Sanitarium at Prince Albert.

Boys

If there are any more lads wishing to learn how to sing more correctly, will they please see their Rector. Those already coming to the classes, enjoy the instruction, and are keen to learn.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

Once again the women of this district observed the World Day of Prayer by joining together in the beautiful little service written especially for the occasion. Mrs. G. J. Baker, the leader, was assisted by Mrs. E. W. Briggs, Mrs. Ochsner, Mrs. Butcher, Mrs. Wm. Ramsell and Mrs. C. T. C. Roper.

LEDUC AND MILLET

THE REV. A. ELLIOTT

The usual service was held on Ash Wednesday at St. Paul's, Leduc, and was well attended. Services will be held each Wednesday during Lent at 7.30 p.m. It is hoped that both men and women will take advantage of this opportunity to join with other Churches throughout the world in Worship and in the keeping of Lent. When the congregations of other Churches are realizing the benefit of the Lenten Season it is no time for us to falter in our loyalty to our old and treasured services.

Will you take this suggestion this Lent? Whether you are a regular, an irregular or a non-attendant at church, make this Lent a time when you will attend all services offered. The services can't do you harm and who knows, they may do you good and certainly your presence will help someone!

Three cars travelled to Edmonton on 7th February to carry those taking part in the play "Bread" which was St. Paul's, Leduc, contribution to the A.Y.P.A. Dramatic competition held in All Saints' Hall. Though obtaining no "Cup" this year, the team was well pleased with the result, which showed that much real talent exists in Leduc.

The Young People of Leduc and Millet were present at the Annual Conference and Banquet held at the Corona on 18th February. This was the first occasion that the A.Y.P.A. from Millet have been represented. Both A.Y.P.A.'s are to be congratulated on their interest and fine turn out.

We have Lenten Boxes for every family in the Parish, please ask for yours next Sunday.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

THE REV. T. W. TEAPE

The Senior W.A. met at the home of Mrs. Malcolm on February 2nd with seven members present. After the devotional period the treasurer reported on the Whist and Bridge Drive held on January 27th. Owing to counter attractions the returns were not as large as expected. Arrangements were made for a Tea and Sale of Home Cooking to be held on February 18th (unfortunately it was necessary to cancel this due to drifted roads). As we had promised to pay the insurance some of the members each contributed \$1.00 to help meet the bill. The ladies also served refreshments at the Curling Rink on the evenings of February 16th and February 20th. During the month \$15.00 Apportionment was paid (\$10.00 of which was part talent money raised by one member selling Christmas Cards).

Junior W.A. Meetings were held January 28th at the home of Mrs. Robinson and on February 1st, February 16th and February 23rd at the Vicarage. These have been busy and interesting meetings, and although mumps hindered the attendance, three members were fortunate in being able to keep up their perfect attendance.

The Members of Holy Trinity wish Dr. and Mrs. Cornish many years of health, happiness and contentment in their new home. The Arch-deacon visited Tofield regularly for seven years or

more, when we were without a resident minister. He braved the elements many a time in order that we could receive Holy Communion and hear the Word of God. Such a sincere, frank Christian gentleman, he must have inspired many in the Diocese. The writer and family will always remember him lovingly and treasure the helpful chats we enjoyed. There will be other parishioners who no doubt could say the same. What a lovely message he left with us at the last Diocesan Board Meeting—stressing loyalty and prayer.

The Special Envelopes for Social Service which were distributed on Quinquagesima Sunday were used by some and we trust the results were satisfactory.

A Lenten Service was held in the Church on Ash Wednesday at 8 p.m. Rev. Teape gave an earnest, helpful address. These services will be held every Wednesday evening at 8 p.m. throughout Lent. It is hoped that many will make a point of attending them.

Mrs. Tofield and Mrs. Edwards have been on the sick list and we trust they will both soon be restored to health.

The World Day of Prayer Service led by Mrs. J. W. Robinson was held in the Church, February 24th. Others taking part were Mesdames Bailey and Barden of the Anglican Church, and Rev. Mrs. Allen and Mesdames Swift and Stinson of the United Church. Mrs. G. D. McArthur presided at the organ.

On Thursday, February 2nd, a meeting of the young people of the parish was held at the Vicarage and a local branch of the A.Y.P.A. was formed. Two meetings have been held since then, one an educational meeting and the other of a social nature. Thanks were tendered on both occasions to Mr. and Mrs. Wilson for their hospitality.

Choir. Choir attendance has been greatly impaired by reason of the epidemic of Mumps. The absence of four members, all from one family, is very noticeable. However we hear the Swinton sisters will be in their places next Sunday.

Holy Matrimony. February 1st—Jessie Munro, daughter of Mr. J. S. Munro and the late Mrs. Munro of Tofield to Ben Hobson of Edmonton, son of Mr. and Mrs. Charles Hobson, Calgary, formerly of Tofield.

ST. THOMAS', WAINWRIGHT

The Rev. P. A. Rickard

The members of the Junior W.A. and their friends met at the home of Mrs. Horn, their superintendent, on February 8th, to see the special lantern slides on India. Mrs. Horn presented the lecture in a delightful manner and all present were keenly interested. The same slides were shown to other members of the Sunday School the following day.

Mrs. Horn is also Educational Secretary of the W.A. and she gave the same lantern lecture at the regular meeting of the Senior Branch which was held at the home of Mrs. Pawling.

The annual Valentine Dance put on by the Young People's Society was heartily enjoyed by the many people who filled the hall. The decorative programmes were the object of much favourable

comment. The music began at nine and ended at one o'clock. This proved to be a very happy arrangement. All who were present agreed that it was a splendid party.

The young people met after the service on Ash Wednesday for a helpful discussion.

The World Day of Prayer was fittingly and effectively observed at a well-attended service in the Presbyterian Church. There was a very definite sense of world fellowship.

Special Lenten services are being held each Wednesday evening at eight o'clock.

Baptism: Norma Doreen Cowley, February 19, 1939.

ST. MATTHEW'S, VIKING

The Rev. J. L. Anderson

The February meeting of the W.A. was held in the parish hall on the ninth of the month. Delegates were chosen to attend the annual meetings in March. A report of the very successful bridge party held late in January was given by Mrs. Millar, convener. During tea time Mr. Anderson at the invitation of the president and on behalf of the members of the Auxiliary presented to Mrs. Walters and Mrs. Millar, retiring officers, gifts of china as a mark of the ladies' appreciation of the faithful work of these past officers.

In the community hall, on February 3rd, a parish group presented the play, "A Ready-Made Family," which was enthusiastically received by a large audience. May we congratulate those who gave their time and effort in the production and staging of this entertaining farce. Parts were taken by Mrs. S. Lefsrud, Mrs. D. Scott, Mrs. A. G. Bird, Mrs. J. MacMillan, Miss Vivian Richards, Miss Sheila Cary, Mr. A. C. F. Cary, Mr. D. Scott, Mr. Alan Barker, and Mr. Anderson. Mr. W. Dean kindly "made-up" the players. Mr. Anderson directed the play.

On February 16th the same group repeated the play in Holden, under the auspices of the Holden United Church. The caste enjoyed the pleasant visit to the neighboring town.

At present the choir of St. Matthew's Church, in co-operation with the Viking United Church choir, are engaged in practice on an operetta, "Rose of the Danube."

The Lenten week day services will be held during the season on Friday evenings at 8 p.m.

Confirmation classes in preparation for the visit of His Lordship the Bishop on May 21st will be held at the times arranged.

It is hoped that the regular schedule of country services, broken by cold weather and bad roads, will be resumed shortly.

Rural Deanery of Pembina

ST. MARY'S, JASPER

The Rev. Canon G. McComas, M.A.

We have entered upon the penitential season of Lent, when the Church reminds us of the great importance of getting once again to know ourselves by way of self-examination and repentance.

If we will only face the issue with courage and determination what strength from Above we may draw upon in putting ourselves in a right relationship to our Heavenly Father and in ascertaining where we are and what we are in His sight.

Our prayer should be right through this Season of retreat from the world that we may have a right appreciation of our own unworthiness and a far firmer belief in the all-sufficing merits of God's dear Son—our Saviour and Redeemer. Let us all use each and every means within our reach—public and private prayer, the Holy Communion, Bible reading, meditation and self-denial to deepen our spiritual life and quicken our enthusiasms for all that is healthy and good. Please remember the special short Lenten service on each Wednesday throughout Lent, at 8.00 p.m., and also the Celebrations of the Holy Communion on each Sunday at 8.00 a.m.

Our chosen delegates to the Silver Jubilee meeting of the Diocesan Woman's Auxiliary in Edmonton on March 14-17 are Mrs. Arkwright, Mrs. C. Milner, and Mrs. Edenborough. Mrs. McComas will also attend as a member of the Diocesan Board. The program of the Convention suggests a large amount of interesting and important work, fraught with great possibilities of increased usefulness to the missionary undertakings of the Church in our Diocese.

The following Sunday School scholars on Sunday, February 19th, received prizes from the hands of Mrs. Frank Reed, the superintendent for 1938: Jim Popey, Joyce Popey, Patsy Irwin, Nancy Pugh and Shirley Clark.

The Ven. Archdeacon F. C. Cornish and Mrs. Cornish, on leaving the Diocese to take up residence in Victoria, B.C., passed through Jasper, on Sunday, January 29th, and were met at the station by the Vicar, Wardens and several other men and ladies of the Parish of St. Mary, who were sincerely sorry to have to bid them a farewell after so many years of faithful service in the Edmonton Diocese.

THE WABAMUN MISSION

Rev. Colin Cuttall

This month 68 copies of the Church Messenger go out to the people of this mission. The objective of 100 new subscribers will be reached, we hope, this year. It seems to us that at a time when so many "rollers," "howlers," and "sectarianisms" are flooding the countryside with the most pernicious kind of literature in the name of religion, we might at last imitate their zeal and provide all our people with one decent church magazine per month.

At Wabamun, recently, the Order of St. Clare entertained the Junior Catechism at a party. The members of the Order of St. Francis played their part by presenting a very impromptu entertainment. The O.S.C. sale of aprons and afternoon tea at the Mission House realized 10 dollars clear in spite of poor weather conditions. The sleigh-ride arranged by the O.S.C. and the O.S.F. was of course the inevitable howling success, to which the weiner roast, to cap it all, contributed not a little. The keen little group at the mine is getting to grips with the Catechism in preparation for the Confirmation on Whitsunday. Eight boys and girls have been meeting weekly since the New Year. We should mention the fact that the Scout hockey team won both games with Seba, but was badly trimmed by an overwhelmingly superior line-up at Onoway. This interchange of games and our visits with the Scout show to places outside Wabamun have done much, if one could only assess them at their true value, to promote goodwill and good sportsmanship.

Ash Wednesday services were agreeably well-attended. In the early morning, well before school,

the Eucharist; then the after school devotions for the Junior Catechism, and in the evening the first of the Lenten half-hours, when the Vicar of St. Saviour's spoke on the approach to, and the meaning of, Repentance as the first of the corner-stones of the Catholic religion.

As far as one can judge there appears to be a real determination on the part of many families to do something about Lent this year. We thank God for it.

Rexboro and Duffield

Services at Rexboro and Duffield have been adversely affected by the unusually drifted side roads, although the highway, the main artery of the Mission, has most providentially been kept open. Therefore there is little to report. As the weather improves we feel sure there will be a corresponding improvement in attendances.

Last winter it was possible to get around to the more isolated places, whereas this year greater snowfalls and drifting, together with the peculiar "texture" of the snow have made travel even with a team about as bad as it can be.

Evansburgh

At Evansburgh the adult confirmation group is meeting weekly. The Entwistle members join the class there. There is a most heartening keenness and sincerity about that group. As soon as the priest-in-charge can get in, there are many who would like to study the "ins and outs" of the Faith with a view to confirmations at both Park Court and Tomahawk. We promise that these will not be neglected.

Holly Springs

The last service at Holly Springs, scheduled for the first Sunday in Lent, did not come off. The luckless parson sat in a drift just north of Styal and his car refused to budge without a team. The teamster, hauling straw for the barn, was able to put up a very good argument for both Sunday work and predestination, as he sat on the hood of the new Chevrolet and drove his horses on a detour through the bush. But Holly Springs folk were deprived of their service.

These dances! Well, what about them? It seems necessary to state that the Church does NOT disapprove of dancing. It does, however, insist that Sunday morning communions are vital to progress in the Christian life. If dancing on Saturday nights is going to weaken our primary loyalty to Christ and His Church and the obligation to worship whenever possible every Sunday; if it is going to vitiate our communicant life in the Church, it is indefensible. **But need it do that?** Presumably if our Lord could bless a marriage feast in Cana of Galilee and participate in the fun, He is well able to bless a community dance. On the other hand, could He look with approval upon some local dances which have merely provided for a few an excuse for drunken behaviour? Here, churchmen, without any superfluous moralizing on the part of the parish priest, may let their own conscience guide them.

Let those of us who like to dance see that our girls and womenfolk, whose companionship we enjoy at these socials, are not subjected to the indignity of dancing with men who for the time being are not responsible for their actions.

Whether you give up dancing during Lent depends entirely upon your own personal rule for the right keeping of Lent.

ONOWAY

Miss B. Onions and Miss C. Bee

Lent. There will be a mission service at 8 p.m. on Wednesday evenings during Lent. We do urge members of the congregation to attend these services as well as the usual Sunday ones. It seems somehow that the need for a good keeping of Lent is more than ever an opportunity we should use to the full today when the world is so full of unrest. We all know in our hearts that the only hope for the world, the only way to get a lasting peace among nations is Christianity. So let us try this Lent to make our little Church a powerhouse for good, by making our corporate acts of worship and intercession on Sundays and Wednesday nights, and by our private prayers at home or where ever we are.

Guides and Brownies. On January 27th, in the presence of a number of relations and friends, the first Guides and Brownies of the new company and pack were enrolled by Mrs. Pardee, the Provincial Commissioner. Six Guides and eight Brownies made their promises. After the enrolment Mrs. Pardee gave an interesting and helpful talk to those who had just become members of the great Sisterhood of Guides. A few Guide and Brownie games were played before lunch was served.

The W.A. A successful pancake supper was held on Shrove Tuesday. Our thanks are due to the Rev. C. Storey for coming to Onoway and showing his Travelogue of England at this supper. The pictures were very greatly appreciated and enjoyed by all.

Holy Matrimony. February 9th, Ernest Stott Jolly and Edna Buyers; February 11th, Raymond Benoit Meurin and Kathleen Edith Ablett.

Calahoo. Holy Baptism, February 5th, Victor Colin Quartermaine; James Stuart Flynn.

EDSON AND ST. PAUL'S MISSION

The Rev. T. J. Matthews

A report on the annual meeting was unfortunately omitted last month. The meeting was better attended than it was last year, and all reports were very satisfactory. Improvements to church property include new windows in the church, a new entrance to the basement in the parish hall, new steps to the church and rectory, new garage, and painting of the rectory. Apportionment, insurance, stipend, etc., have been paid up. Reports for Sunday School, Junior A.Y.P.A., W.A., Intermediate Girls, Juniors, and Little Helpers, all very satisfactory. Proposition for a new over 100% increase in apportionment not at well received.

Rector's Warden for this year, Mr. Gregg; People's Warden, Mr. Tucker. Vestry for 1939: Mr. Glover, Mr. F. Wilson, Mr. J. K. Wilson, Mr. Jellis, Mr. Haight, and Mr. Hardacre.

The prospect of help with the work on the Coal Branch gives hope of better administration in Edson, and the country districts.

Our Rector, Rev. T. J. Matthews, has started a Choral Society of over 30 voices, and they hope to present Stainer's "Crucifixion" in Holy Week. It is also hoped to rouse sufficient interest to carry on an orchestra here.

It is planned to have a Jasper-Edson "Back to Church" campaign.

Two of our A.Y.P.A. members, Sidney Dobing and Bill Wood, have left the parish, having gone over to England to join the navy. We regret losing them, as they have been very faithful in all activities to do with the church, but wish them all success in their future careers. At our parish social, on the 10th, where we all had a most enjoyable evening, the vestry presented the two boys with fountain pens, as a little mark of affection. On the following Sunday evening, they met with the other members of the A.Y.P.A. at the rectory, and their fellow members presented them with very attractive Prayer and Hymn books, which we hope will always remind them of their old friends. The War Vets. gave a dance for them on the night of the 11th, and both they and the ladies of the B.E.S.L. presented them with gifts of money.

The Little Helpers had a rally on the 27th of January, a very fine entertainment was provided; it was disappointing that the colds and sickness prevalent at that time kept a good number of the small children and their parents away.

The ladies of the W.A. put on a bake sale on the 18th of this month. It was a very stormy afternoon and there were not many people down town, but we managed to dispose of all our wares.

Weddings: Mabel Armstrong to D. Christie on the 5th.

Baptisms: Kenneth Charles Kile, Sophie Nancy Sciur on the 12th. John David Stappard on the 16th.

Funeral: John David Stappard on the 19th.

"Oh, not in cruelty, not in wrath,

The Reaper came that day;

"Twas an angel visited the green earth,
And took the flowers away."

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On the Air—C J C A
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Rev. Canon S. F. Tackaberry, M.A., B.D.	11717 93 St.

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All Saints'

Rev. Canon T. E. Rowe, D.D.....	10523 99th Ave.
Rev. L. D. Batchelor.....	12208 103rd Ave.
Rev. C. B. Beck.....	10161 107th St.

Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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Christ Church

Rev. G. P. Gower.....	12110 102nd Ave.
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St. Faith's

Rev. Canon C. F. A. Clough.....	11520 94th St.
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St. Stephen's

Rev. J. C. Matthews.....	9537 109th Ave.
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St. Peter's

Rev. Canon S. F. Tackaberry.....	11138 127th St.
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St. Mary's

Rev. C. Storey.....	10744 111th St.
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St. Luke's and St. John's

Rev. W. H. Hatfield	9014 85th Ave.
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St. Mark's

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Fort Saskatchewan

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Rev. W. Edmonds	11146 91st Ave.
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Mr. F. Baker.....	Manville
.....	Kitscoty.

Mr. A. E. Peterson	Frog Lake.
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Rev. G. G. Austin	Vegreville.
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Rev. R. S. Faulks	Clandonald.
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RURAL DEANERY OF WETASKIWIN

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Rev. W. M. Nainby, Rural Dean ..	Ponoka.
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Rev. A. Elliott	Leduc.
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Rev. W. Elkin	Provost.
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Rev. P. J. Disney	Hardisty.
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Rev. J. R. Burrows	Sedgewick.
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Rev. Geo. Mackey	Breton District
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Rev. Canon G. McComas.....	Jasper.
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Rev. W. de V. A. Hunt, Rural Dean,	Mayerthorpe.
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Rev. N. Burgomaster	Westlock.
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Rev. C. E. F. Wolff	Barrhead.
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Rev. T. J. Matthews	Edson.
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Rev. Colin Cuttell.....	Wabamun.
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RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean ..	Viking.
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Rev. P. A. Rickard.....	Wainwright.
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Rev. A. Love	Edgerton.
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Rev. T. W. Teape.....	Tofield.
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Rev. Canon W. G. White	11522 87th St.
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